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MONTHLY

APRIL • 1961



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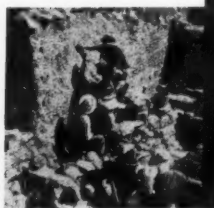
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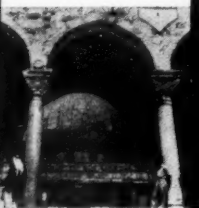
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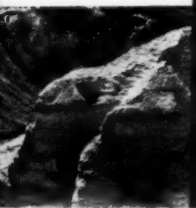
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We have felt strongly that this unusual map would be greatly appreciated by our readers, and become an invaluable aid to them in their study of the Bible. With these things in mind, our Circulation Department has arranged to obtain a quantity of these maps for presenting to our friends who assist in this ministry.

There are two ways in which you can receive your copy of this free map, and I would refer you to the adjoining column for complete details. Others who have seen this map have been enthusiastic about it . . . and I feel you will also.

We believe MOODY MONTHLY has enjoyed a spiritual ministry in your home. If so, then I know you'll welcome this opportunity to renew your subscription just now, as well as to share the magazine's blessings with a friend.

Sincerely,

*William Bullerton*

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## This Month

TODAY FOREIGN MISSIONS is a moving picture of closing and opening doors. What is happening here at home? What of our churches large and small, the great neglected areas, the migrant and minority peoples of our land?

In "Soldiers on the Home Front," second article of Moody Bible Institute's 75th anniversary series, a fascinating story is told of the things some of MBI's graduates are doing in the home field.

"THE TIMES AND THE TASK" is one pastor's significant appraisal of



the current scene and the place in it of God's Word and work. Malcolm R. Cronk views the picture against the background of history and prophecy, emphasizing the need of the church to get on with the task of witnessing.

IN A DEVOTIONAL STUDY of rare excellence, "My Heart—Christ's Home," Robert Boyd Munger paints a word portrait of the things Christ sees and the transformation He undertakes when He comes to dwell in the human heart. We would suggest for your own heart's good that you read this article many times.



WE HAVE BEEN GLAD to have Olav Eikland do a number of things for us in times past. This month, in "Pentecost in Portugal," he tells of spiritual awakening in that ancient land as evangelicals aflame with love for Christ carry the "good news" to neighbors, relatives and friends.



## THE COVER

The cover portrait is that of Dr. William McCarrell, MBI '12, outstanding pastor in the Chicago area for many years. Dr. McCarrell and Christian leaders pictured with him in montage are representative of the hundreds of pastors, teachers, youth leaders, evangelists and home missions workers, trained at Moody Bible Institute, whose dedication we honor in our lead article.

Moody Monthly



# MOODY MONTHLY

The Christian magazine  
for all the family

combined with Prophecy Monthly

Volume 61, No. 8

April, 1961

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# LETTERS

## TO THE EDITOR

### Mormons' Interest

I am not a Mormon or Latter Day Saint and I am not writing on their behalf. I am merely giving credit where it is deserved. ["Mormons on the Navajo Trail," January.]

They abstain from the use of alcoholic beverages, tobaccos, tea and coffee. They are friendly and are always willing to help a stranger in need.

Unfortunately I have not observed these points, among your people here in the midwest, of your religion.—T. Jack Scheer, Marshalltown, Iowa.

I marvel at the restraint with which Gordon H. Fraser has written "Mormons on the Navajo Trail" [January]. This greedy, utterly unscrupulous false cult is making unbelievable inroads in the Southwest—not among Indians only.

I have lived near the Navajo Reservation more than thirty years. During all of that time I have known Mormons. Until the Navajos came into pecuniary prominence, they were of slight interest to the Latter Day Saints.—Miss Margaret Camp, Albuquerque, New Mexico.

We here in the Utah Border state of Nevada, where Mormons seek to control, much appreciate your article in current issue of M/M, "Mormons on the Navajo Trail."—E. L. Busk, Pittman Bible Chapel, Pittman, Nev.

### What Is Sin?

Have just completed reading my first copy of MOODY MONTHLY and am quite taken back. Can a doctor (M. H. Nelson) or any other human draw a line at what sin is? [See "Why Christians Crack Up, Nov. 1960.] How long will it be now until all Christian churches get what they are striving for, which is domination of the individual via fear of God?

I was brought up as a Christian, and not until last year did I follow my ancestors back to Buddhism.—Fu Hsin Beaton, New York, N. Y.

*The Christian churches we know seek to help the individual not dominate him. What constitutes sin is set forth in the authoritative words of Scripture.—The Editors*

### More About the Heart

In his comment on R. H. Congellier's comment on H. B. Carpenter's comment on the expression, "to give your heart to the Lord," Mr. George Hoek-

stra referred to a list of thirteen sins of the heart and strongly implied that God would not accept such a [sinful] heart.

Some seem to think that "giving the heart to the Lord" means something like presenting it as a gift to God. But, oh, where is the heart that would make a suitable gift for the Holy One of Israel?

Or does this expression mean the yielding, the repenting, the dedication of the heart to making the knowledge of God and the things of God as revealed in His Holy Word, the chief aim, goal and ambition in life? Can one trust the Lord as Saviour with anything less than the heart?

In my humble opinion, taking Christ as Saviour and giving the heart to the Lord are two persuasions of the Holy Spirit which occur simultaneously and are inseparable.—Scottie Mac Smith, Highland, Ind.

### Back Copies for a Chaplain?

We have just received a request from a chaplain in an ammunition depot in France asking for as complete files on MOODY MONTHLY as can be found. If some reader should be able to oblige, we will give shipping instructions so that he can send the copies to France direct. (Please don't send the magazines to us.)—Logan Papworth, Christian Salvage Mission, Howell, Mich.

### Lost Votes?

Your February issue, "Letters" page, includes a complaint from Harold E. Sperr in which he points out that MOODY MONTHLY failed to recognize the existence of the Prohibition Party in the recent national election.

While I am in sympathy with this group and all they stand for, I could not have voted for any candidate under their banner. Denying alcohol to those who want it will never turn them from it.

However, the big point on which I would take issue with Mr. Sperr is the vote he lost. I have no idea how many people voted for this and other minority candidates, but perhaps if they had banded together to vote for a Christian by the name of Nixon, we would not have had a Roman Catholic in the White House today. In my opinion, a vote for the Prohibition Party was a vote for Kennedy.—A. F. Gibbs, Kennett Square, Pennsylvania.

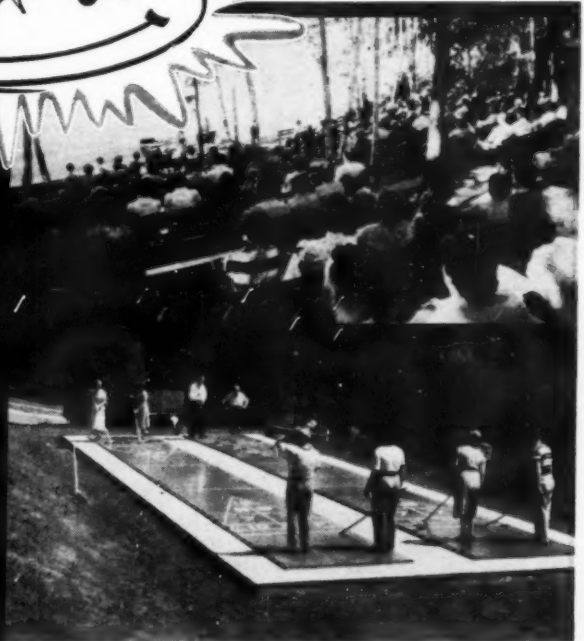
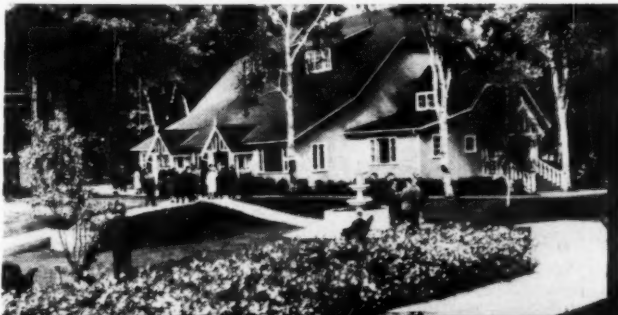
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# report

The month's WORLDWIDE NEWS in brief

Evangelicals View Kennedy Actions • Congo Troubles Affect Mission Work  
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## KENNEDY REPORT: PRO AND CON

Evangelicals watching President Kennedy during his first few months of office noted with interest his presence and remarks at the first Presidential Prayer Breakfast under the new administration. Evangelist Billy Graham sat next to the President and also spoke to the large assembly of this nation's political leaders. Kennedy pointed to the spiritual heritage of our country and stressed the need for renewed faith as we face the problems of a new year.

In a large photograph appearing in *U. S. News and World Report*, some half dozen books appearing on the President's desk included a Bible.

Welcoming 62 missionaries of the American and Southern Baptist Conventions to his office, Kennedy told them he is concerned for religious liberty both in the United States and around the world.

Meanwhile, District Four of the Baptist General Convention of Texas unanimously approved a resolution by 500 persons representing 401 churches and 65 missions in 19 South Texas counties declaring: "Since it has been publicized in the press, on radio and television that hard liquor has been served in the White House, we express our opposition to such practice."

## NAMES IN THE NEWS



Beattie



Murchison



Townsend



Pike

• **STANLEY HIGH**, 65, a senior editor of *Reader's Digest* and biographer of Billy Graham, died on February 3. He had been a speech writer for President Franklin D. Roosevelt in the early days of the "New Deal," and later a member of the presidential campaign staffs of Thomas E. Dewey and Dwight D. Eisenhower.

• **VICTOR B. BEATTIE JR.** has been appointed home secretary of the Pocket Testament League, according to announcement by International Director Alfred A. Kunz.

• **HUGH R. MURCHISON**, investment banker and stock broker, has been re-elected president of the Union Rescue Mission in Los Angeles for the 20th straight year.

• **WILLIAM CAMERON TOWNSEND**, founder and general director of Wycliffe Bible Translators and Summer Institute of Linguistics, was guest of honor at a Mexico City banquet celebrating his 25 years of linguistic and missionary work among

the Indian tribes of Latin America.

• **DR. KENNETH L. PIKE**, a director of the Wycliffe Bible Translators and president of the Summer Institute of Linguistics, has been appointed president of the Linguistic Society of America for 1961.

• **DR. LLOYD T. ANDERSON**, pastor of Bethany Baptist Church of West Covina, Calif., has been appointed teacher for the network radio programs of the Bible Institute of Los Angeles.

• **DR. PAUL TOURNIER**, French physician and the psychiatrist of Geneva, Switzerland, will be guest lecturer at the annual theological conference on the Wheaton College campus, April 13-14.

• **E. RICHARD TALLMADGE JR.**, of Kankakee, Ill., has been elected a trustee of Moody Bible Institute and Moody Institute of Science. He is a business farmer, graduate of Wheaton College and has a master's degree from the University of Chicago.

Moody Monthly

## MISSIONS: CONGO EXODUS

Earlier in the year, Congo missionaries made the headlines as they tried to leave the country. Soldiers forcibly detained a party from the Berean Mission and the Conservative Baptist Foreign Mission Society at the border of Kivu Province. Almost at the same time, but with less publicity, an even larger number, mostly from the Africa Inland Mission, crossed from the Orientale Province into Uganda. At this writing, some missionaries are still being detained in the country.

What happened? Why this second exodus? When independence came last July, many of the same missionaries withdrew temporarily because of serious disorders. But they stayed near at hand, and, as things quieted down, they returned to their posts. Only a few left Africa.

In this second withdrawal, a large number, especially from Kivu, have returned to the States. Their return shows clearly the judgment of the leaders that troubles in Congo are not a passing thing.

It appeared that many of the problems missionaries faced were Communist inspired. One argument used to stir up opposition to missionaries ran: "The missionaries won't let you have more than one wife, so you won't have many children and your tribe will become weak."

Do the people really dislike the missionaries? Reports indicate that those who know them have a real appreciation for them. The trouble seems to be with the leaders who often have only precarious control over the armed militiamen. It is this breakdown of responsible government that has made it dangerous for missionaries to remain. In the old days there was tribal authority. Today authority is in the hands of the man with the gun.

## LITERATURE: NEW FOCUS

Recent student uprisings in Latin America have caused concern among missionaries. The feeling is that the Communists have used university students as a tool while evangelicals have done little to reach them. Now several groups have focused attention on the student, and the emphasis is on literature.

International Fellowship of Evangelical Students has a literature center in Cordoba, Argentina, headed by an English medical man, Dr. John White. From this headquarters comes a Spanish language publication, *Certeza*. IFES has active fellowships in all the Latin American republics except the Guianas.

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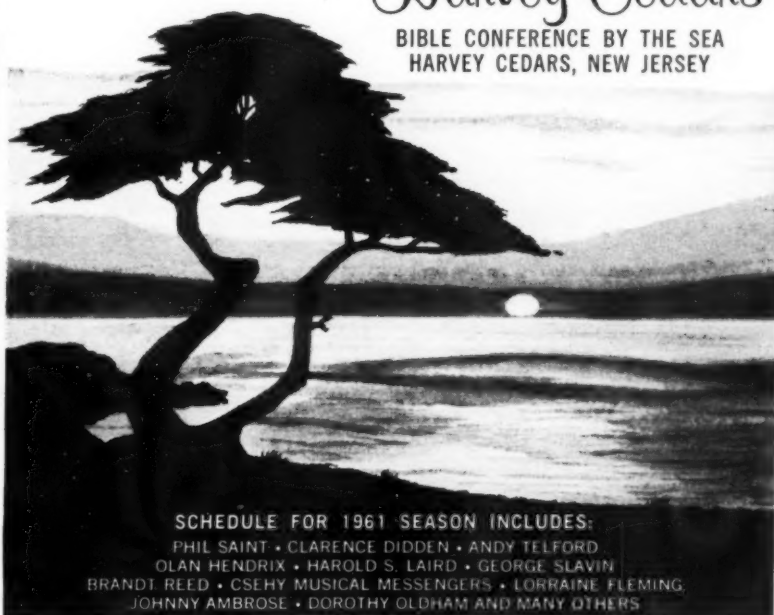
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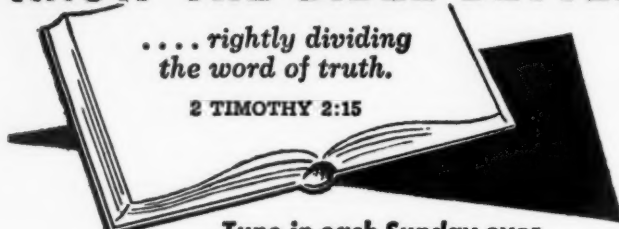
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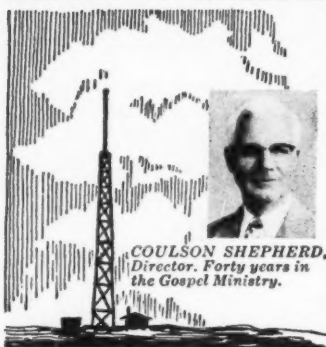


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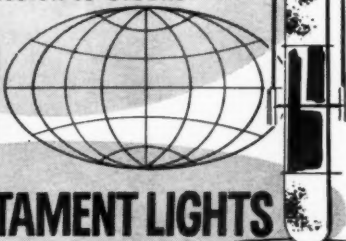
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dents of Latin America is a new literature organization, *Publicaciones Juventud*, formed by the West Indies Mission and headed by missionary Leslie Thompson.

In Costa Rica the joint mission program, *Evangelism in Depth*, has an eye on the campus. Plans call for each of the 4,000 University of Costa Rica students to receive a New Testament and for each of the 350 professors to receive a Bible.

Similar efforts are being made in Africa. *Our Africa*, published by the South Africa General Mission, is widely read in the universities, and IFES has plans for an African campus publication with headquarters in Accra, Ghana.

## DISCUSS PLACE OF BIBLE

A conference in Washington, D.C., to "return the Bible to the heart of the nation" attracted leaders and pastors representing 30 Protestant denominations to hear Dr. Herbert S. Mekeel, former National Association of Evangelicals president and pastor of First Presbyterian Church, Schenectady, N.Y., and Dr. G. Aiken Taylor, editor of *The Presbyterian Journal*.

Dr. Arnold Olson, Minneapolis, president of the Evangelical Free Church, was named chairman of a continuing committee appointed to develop a program for implementation of the purposes of the conference.

## PERSECUTION AT AN END?

A Catholic priest has told Fred Smith of the Christian and Missionary Alliance that "the day for using sticks and stones in dealing with Protestants has ended." He made this statement at the close of a Bible study in Neiva, Huila, Colombia, S. America. A number of evangelicals participated freely in the studies, and on one occasion were permitted to sing a hymn in closing. An atmosphere of cordiality prevailed.

After a week of preliminary talks between evangelical pastors and Catholic priests, a public gathering for Protestant-Catholic discussions was held before a capacity 8,000 crowd in Cali's *Gimnasio Cubierto*. A Baptist pastor, Hugo Ruiz, opened with a talk on "The Message of the Bible."

A message on "Literary Types in the Bible" by the Catholic Florencio Alvarez, S.J., was well received but not with great enthusiasm. Other addresses were: "The Personality of Jesus Christ," by Jose Fajardo (Cumberland Presbyterian), "Baptism by Sprinkling," by Carlos Alvarez (Catholic) and "Baptism by Immersion," by Harry Bartel (Assemblies of God).

Moody Monthly



## EVANGELISM IN CANADA

A massive, coast-to-coast evangelistic effort under the leadership of Tom Rees, British layman-evangelist, is now underway in Canada.

Mission to Canada began late in February in Newfoundland and is scheduled to continue through June. Plans call for the team to travel 22,000 miles from the east coast to British Columbia and Yukon with evangelistic meetings and rallies in some 100 cities and rural areas.

## RECORD BMA ENROLLMENT

A record 15,610 children, young people and adults enrolled in the 1961 Bible Memorizing Contest, reported Dr. N. A. Woychuk, executive director of Bible Memory Assn. in St. Louis. Texas led all states with an enrollment of 2,320 in this 18th year of the program.

## CONGO MISSION LOSSES

Total loss of about a quarter of a million dollars in hospitals, schools, mission homes, personal property, etc. as a result of evacuation is reported by the Conservative Baptist Foreign Mission Society. Establishment of a Congo Emergency Fund enabled the society to meet the needs of its missionaries who came out and had to leave almost all personal property.

## FOREIGN

**Nigeria**—Christian leaders of this country's churches will gather in a succession of one-week conferences to be held from August 3 through September 2 in Western, Eastern and Northern Nigeria. Principal speakers at these Pocket Testament League conferences will include Dr. George Miles and Kenneth Masteller from America and Howard Jones from Liberia.

**Amman, Jordan**—Municipal laborers digging the foundation for a school in the old city of Jerusalem have unearthed a wall believed to be part of the ancient wall of Jerusalem built by Herod the Great 20 centuries ago.

**Madrid**—Ernesto Velle, well-known evangelical lawyer, has been invited by the attorneys of Madrid to address them on the difficulties encountered in securing permission for civil marriage in Spain. The Spanish government recognizes civil government only in cases where the persons can prove they are not members of the Roman Catholic Church.

**Brazil**—Ground will soon be broken in Brazilia for an institute to train Protestant laymen from throughout

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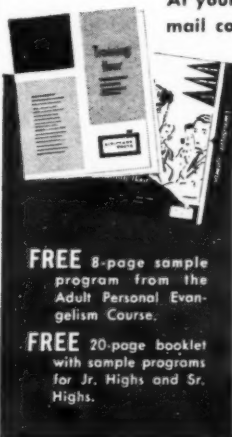
prove speech, study the Bible, work on a committee, win co-operation, etc.

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Latin America, as a result of a \$350,000 joint "birthday gift" of women of the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church in the U.S.A.

Warsaw—Religious instruction has been abolished in 85 per cent of the public schools in this Communist country, Warsaw Radio claims.

S. Rhodesia—The huge task of translating the Bible into some 800 different African tongues is only half finished, according to Maynard W. Booth, secretary of the British and Foreign Bible Society in Salisbury.

Thailand—Missionaries in Angthong report that Buddhist priests of the town have become regular borrowers of one particular book. Its title: *Peace with God*, by Billy Graham.

Uruguay—A long-wave radio station in Montevideo has been purchased by the World Radio Missionary Fellowship, Inc. in preparation for broadcasting the gospel there in 1962.

Madrid—A Spanish Catholic Action former editor says in the magazine *Ecclesia* that there are "not less than 15,000 and not more than 18,000" native Spanish Protestants in Spain.

### BULLETIN BOARD

FIFTH ANNUAL SUMMER INSTITUTE OF MISSIONS will be held June 13-July 21 on the Wheaton College campus. One of the nine courses will be "Missions in the Light of World Upheaval."

A THOUSAND DELEGATES representing more than 700 churches are expected to attend the 32nd annual convention of the Independent Fundamental Churches of America, April 20-25, at the Cicero Bible Church. Speakers will include Charles Woodbridge, Roy Brill and Dr. Clarence Didden.

THIRD WORLD CONFERENCE ON CHRISTIAN COMMUNICATIONS will be held in Milwaukee, June 12-15. Dr. Clarence Jones, chairman of the World Conference on Missionary Radio, announces. A nationwide annual prayer day for missionary radio will be observed Sunday, June 11.

EVANGELIST BILLY GRAHAM will preach at Easter sunrise services in Peace River Park, near Bartow, Fla., following refusal of use of the famed Bok Tower Sanctuary at Lake Wales.

AMERICAN BAPTIST CONVENTION will hold its annual conclave June 14-18 in Portland, Ore., launching a year-long "Witness in the World." Dr. Jitsuo Morikawa, Convention evangelism director, said the emphasis will include neighborly meetings in homes of

church people with discussions on what it means to accept Christ.

NATIONAL CHAIRMAN for the seventeenth annual observance of National Sunday School Week, April 10-16, will be singer Pat Boone.

MORE THAN 3,000 delegates are expected to attend the sixth Pentecostal World Convention in Jerusalem, Israel, May 19-21.

CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES will hold its eighth annual convention at Chicago's Morrison Hotel, April 4-5. Theme will be "The Psychology of Christian Conversion." Dr. Lars Granberg, Hope College psychologist and counselor, will deliver the main address.

NURSES CHRISTIAN FELLOWSHIP division of Inter-Varsity Christian Fellowship is planning three summer conferences for girls interested in entering nursing as a career: June 23-29, Cedar Lake, Ind.; July 7-13, Nyack, N.Y.; August 14-19, Catalina Island, Calif.

### QUOTES

SIR FRANCIS A. IBIAM, first African governor of Eastern Nigeria: "I accept as the absolute truth that Jesus Christ is the Son of the living God, and that for my sake He died . . . so that if I believed in Him—I do believe in Him—I should not go to damnation but live with Him for evermore."

DR. A. HENRY HETLAND of Chicago, executive secretary of the National Lutheran Council's Division of College and University Work: "Campus workers have to struggle to break through a stereotyped picture of religion as a leisure-time activity which is primarily concerned with fellowship, chiefly attractive to students who are going into the ministry or other fulltime church work but having little to do with the students' real concerns and even less with the educational activity in which they are engaged."

WILLIAM C. STANDRIDGE JR., director of publications for the *Voce del Vangelo* in Rome, Italy: "Christians in America are almost totally uninformed or misinformed about the exciting possibilities of missionary work in Italy. Increasing Roman Catholic pressure in other mission fields, and the seeming invincibility of this ecclesiastical system, has convinced too many Christians that Italy must be a closed and impossible field. This is just not true."

[Continued on page 68]

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# EDITORIALS

## ***Another Sign of the Times***

A prominent bishop of the Protestant Episcopal Church is reported as having said, "Agnosticism is an important part of true religion." If by the term "agnosticism" the bishop means that there are certain things we just do not know in the present state of things, it is true. We do not know what a day will bring forth. We do not know if we shall die. We do not know when the Lord will come. Many circumstances of life baffle us: so far as giving a reasoned, final, convincing answer as to their purpose—we walk by faith, not by sight.

The trouble with the bishop's observation is not that there is no truth in it at all, but in the fact that he is trying to include within the pale of uncertainty things which God has made certain by revelation. Because the bishop's human sensibilities are offended by the thought that "human beings who have not heard of Jesus Christ will be assigned to eternal perdition," he has the audacity to reject the divine revelation: "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:12 A.S.V.). Because the bishop's humanism does not allow him to accept the historicity of the account of the Garden of Eden, he calls the divine account a myth—a story which need not be historical as generally understood, but which in its simplicity sets forth "complicated truth." The bishop is not even sure of the literal meaning of the historic details of the virgin birth. No wonder there has been a question raised as to his orthodoxy—the only wonder is that so few have seemed to be concerned.

It surely does not take any great spiritual sensitivity to make a choice in allegiance: the simple alternative is the bishop or the Word of God. And the Word of God, both by its own utterance and by the test of time, will stand long after the bishop has departed.

But the report brings to mind three things that have often been in our thoughts during the years of the controversy between modernism and fundamentalism.

First, the touchstone of historic Christianity is belief in the verbally inspired Word of God. Deny this truth, and there is no limit to the extent to which a man may go. But the Word of God written, and that Word alone, is the only basis for faith and life. Clearly, the Reformers were right.

Second, why is there so little concern for the purity of the Church? Purity in doctrine and purity in life are the twin essentials for the Church's power. Surely the enemy of our souls has deceived many here. To think that laxity in doctrine can produce firmness in morals is one of the devil's master deceits of this century.

Third, it is quite evident why the great thrust for the proclamation of the gospel to the ends of the earth has been made by Bible-believing Christians—they are the ones who take the Word of God seriously.

## ***"The Rules of Hermeneutics See to That"***

How do we know what the Word of God teaches? What is the proper interpretation? Let us admit at once that this subject is entirely too large for treatment in an editorial. But we do want to say a word about it, in view of our reference above to the view of the Reformers that the Holy Scriptures are the sole rule of faith and practice.

The theological modernist denies this criterion and reserves the right to accept as true or to reject as error anything in Scripture according to his own conclusions. The neo-orthodox theologian (however he may differ

from those of similar persuasion) rejects the idea of an objective revelation, and maintains that there is value only in subjective experience; thus he is free to accept as valid all the unbelieving higher critical theories and to dismiss all Scriptures which do not fit the modern scientific mind.

The Roman Catholic insists that he accepts the Bible as the Word of God and then proceeds to add to it and so controverts its plain teaching. Some orthodox theologians, with an eye upon current scientific ideas, try to find interpretations which accord with these ideas. In some instances at least by so doing they set the stage for the undermining of biblical authority.

Now we recognize that the last word has not been said in the interpretation of all the Scriptures. We agree that God has more light to shed from His Word. We realize that perfection and full knowledge await the coming of Christ. We too are enthusiastic about the increased knowledge of biblical material which has come to light in the past 100 years. Remember, however, that all of these discoveries have not changed one whit any cardinal doctrine of the Word.

We are also impressed by the results of scientific research—but not so impressed that we believe it is necessary to alter our belief in creationism or in the historicity of the biblical account. We counsel going slow about trying to find other interpretations to bring the biblical record of the creation and of the flood into conformity with modern science.

The Bible-believing Christian, while recognizing that the Bible is not purporting to give the last word in science, may do well to go slow in altering his literal understanding of what the Bible says for the findings of the scientists. (It seems to us that we have heard about scientific findings being discarded later.) God help us if we must alter our interpretations of the Word of God every time there is a pronouncement by fallible scientists.

Let no one think that this editorial is an attack on scientists. We would have to say that we have heard some of them make conclusions which it seemed to us were not warranted by the facts presented. But we are far from making light of science or scientists. However, it is our conviction that findings, which, for example, involve prehistory and early history, must be confirmed by believing scholarship and by time before we seek some interpretation of the infallible Word other than the interpretation which seems most normal and evident.

May we keep minds and hearts open for truth, but may we be preserved from foolishly turning aside, because there is a "science falsely so called." Let us affirm strongly that our stand is with historic orthodoxy. The Scriptures which cannot be broken are the final word.

## ***A New Phenomenon***

That the Jews for the most part have kept their faith pretty much to themselves is a matter of historical record. As "repositories of the Word," to use Dr. James M. Gray's expression, they sought rather to seal up the Word than to propagate it. Under the rabbinical system, only grudgingly did they grant to gentiles the vast privilege of becoming one with God's people, worshiping Him in the acceptable manner and participating in the blessings of His Word.

In view of the promises made to the fathers, it has been a wonder to us many times (though recognizing our own shortcomings in this regard) that such insularity should

obtain through all those centuries. Christ faced His most bitter opposition when by example and precept He sought to extend to other peoples the blessings the Jews hugged so jealously to themselves.

It was, therefore, startling to us to read just a short time ago a Reuters dispatch outlining a plan whereby through Jewish missionary effort millions of gentiles throughout the world might be brought into the fold of the ancient religion. The plan was initiated by two Jewish societies, one Israeli and the other American, whose representatives were meeting in Tel Aviv.

A convention, moreover, with the same objective in mind, will be held this spring in the United States "to discuss the practical problems for Jewish missionaries, the establishment of information centers in large cities of the world and the publication of books and pamphlets on principles of the Jewish religion."

This will be done in full recognition that official Jewish bodies motivated by long centuries of tradition are opposed to any attempt to proselytize.

Proponents of the plan speak of world interest. They cite the large conversion movement going on in Latin America. They point to thousands in Japan who, they say, are "ripe" for conversion. In one large tribe in South Africa are the beginnings of a trend toward the Jewish faith.

All this is amazing, considering the history of the Bible, as well as subsequent history. Does it have definite prophetic significance? It would be presumptuous to say. But certainly this revolutionary shift in Jewish attitude is most interesting, to say the least, considering what the Scriptures have to say about the future missionary activity of the Jews (Isa. 66:18-21; Zech. 8:13-23).

We have, meanwhile, only to look about us to see the tremendous missionary zeal potential in every Jew. Jewish converts to Christianity exhibit the most extraordinary love for the Christ they formerly spurned, an amazing capacity to suffer for His Name's sake and an aggressiveness to witness that puts many of us to shame.

If this is true of the comparatively few who have become Christians in this present age, what shall it be when the Jewish people as a whole look believably on Him whom they have pierced, and begin carrying the blessed news to every corner of the earth?

### When Disaster Speaks

At this writing the U. S. is still tingling from the shock of headlines announcing the flaming crash of a Belgian jet airliner near Brussels, and the death of seventy-three persons, including all eighteen members of our Olympic figure skating team.

Along with others we extend our sincere sympathy to those bereaved, urging that they look to Him who is "slow to anger, and plenteous in mercy" . . . "the God of all comfort" (Ps. 103:8; II Cor. 1:3).

It is only human to wonder why this particular group of seventy-three from many walks of life and many locations found themselves as passengers on the doomed plane. Sermons have been preached on this general theme of destiny, and stories have been written.

However, it is interesting to see what the Lord Jesus Christ says on this particular subject. On being told of the death of Galileans "whose blood Pilate had mingled with their sacrifices," and of "eighteen upon whom the tower in Siloam fell," He asked, in effect, "Do you think these perished because they were guilty of special sins?" And then, replying to His own question, He said, not once but twice, "Nay: but, except ye repent, ye shall all in like manner perish" (Luke 13:3, 5).

What is He saying to them—and to us? Is He not saying that it is not the time or circumstances of death which are important, but the fact that death and judgment are the portion of every man—"except ye repent."

Death for you may be ten years away—or ten minutes. It may come on the highway or in a plane or in the fancied security of your easy chair. The point is that it will lead to the tragedy of being lost forever, "except ye repent."

Of what do we need to repent? Of our sins, certainly, but far more—if we have not already done so—of our indifference to God's provision for our salvation in the atonement of His Son.

What is this provision? There is no clearer summary than the words found in I John 5:11, 12: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

In the light of this portion of the Scriptures such a tragedy should speak plainly to many.

(Note: If you desire help in receiving God's salvation through faith in Jesus Christ, turn to "The Last Word," on page 82 of this issue.)

### Coming Next Month

#### IDEAS FOR A CHRISTIAN VACATION

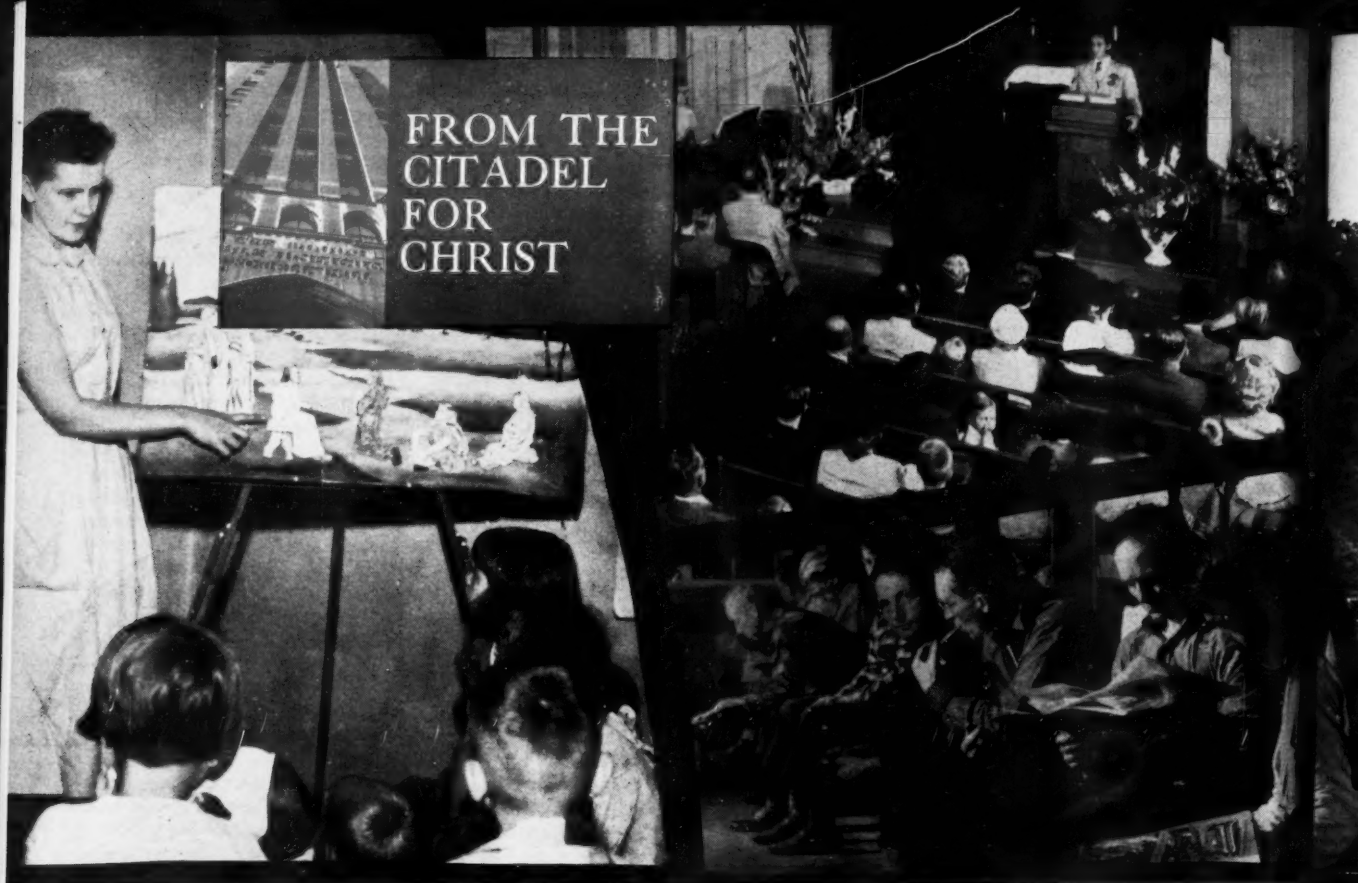
For most of us vacation time is not many moons away. Plans all made? If not, here are two ideas! Visit (1) the nation's capitol, or (2) a home mission field. There's a lot to see in Washington, D.C. And you may be surprised at the opportunities for a thoroughly Christian vacation on one of our home mission fields. Read about them both in our May issue.

#### CALLING ALL CHURCH MEMBERS

How many members in your congregation are being lost to the work of God's Kingdom simply because they are not called upon to participate? Warren Wiersbe, in "Let's Stop Excommunicating Our Church Members," offers you some highly practical ideas on how to get every member of the church involved in the greatest work in all the world.

#### PASTORS' WIVES— CALLED OR DRAFTED?

It was the editor of a Texas paper who ventured the statement that pastors' wives have never heard a call; they have merely married men who have. Pastors' wives who read Moody Monthly disagree. Next month their letters tell you why. Whether you're a pastor, a pastor's wife or a layman, you'll want to read these comments.



*In thousands of outposts from New England  
to the Pacific . . . in places of prominence and obscurity . . .  
they wage a warfare all too little known  
by the Christians whom they represent . . .*

## SOLDIERS

**G**RADUATION time is but weeks away. And in Christian schools across the nation young people in caps and gowns will soon be receiving college or Bible institute diplomas. There will be a flurry of congratulations and farewells. Then these young men and women will scatter, never to be seen as a group again.

Where will they go? What will they do? How much will they accomplish for the cause of Christ?

Who can attempt a comprehensive answer? And yet these are important questions, for upon them hang the great issues of reaching the world for Christ.

Within recent weeks, however, we have glimpsed a thrilling part of the answer as we have been fitting together the story of a few of the thousands trained by Moody Bible Institute during seventy-five years of ministry.

Later articles will deal with laymen and leaders and with workers on foreign mission fields. This one tells the absorbing and significant story of

Moody-trained workers on many fronts here at home.

♦ **BEGIN** with a magic carpet visit to migrant workers in the San Joaquin Valley. There you'll find Al Kantor, serving under the Missionary Gospel Fellowship.

Since being graduated from Moody Bible Institute in 1942, Al has seen the misery and need of migrant camps. He has preached in a chapel trailer, brought groceries to starving families, taught released time Bible classes and conducted weekly services. To the rice, melon and cotton workers in the valley, Al is a friend and a preacher of the gospel they so desperately need.

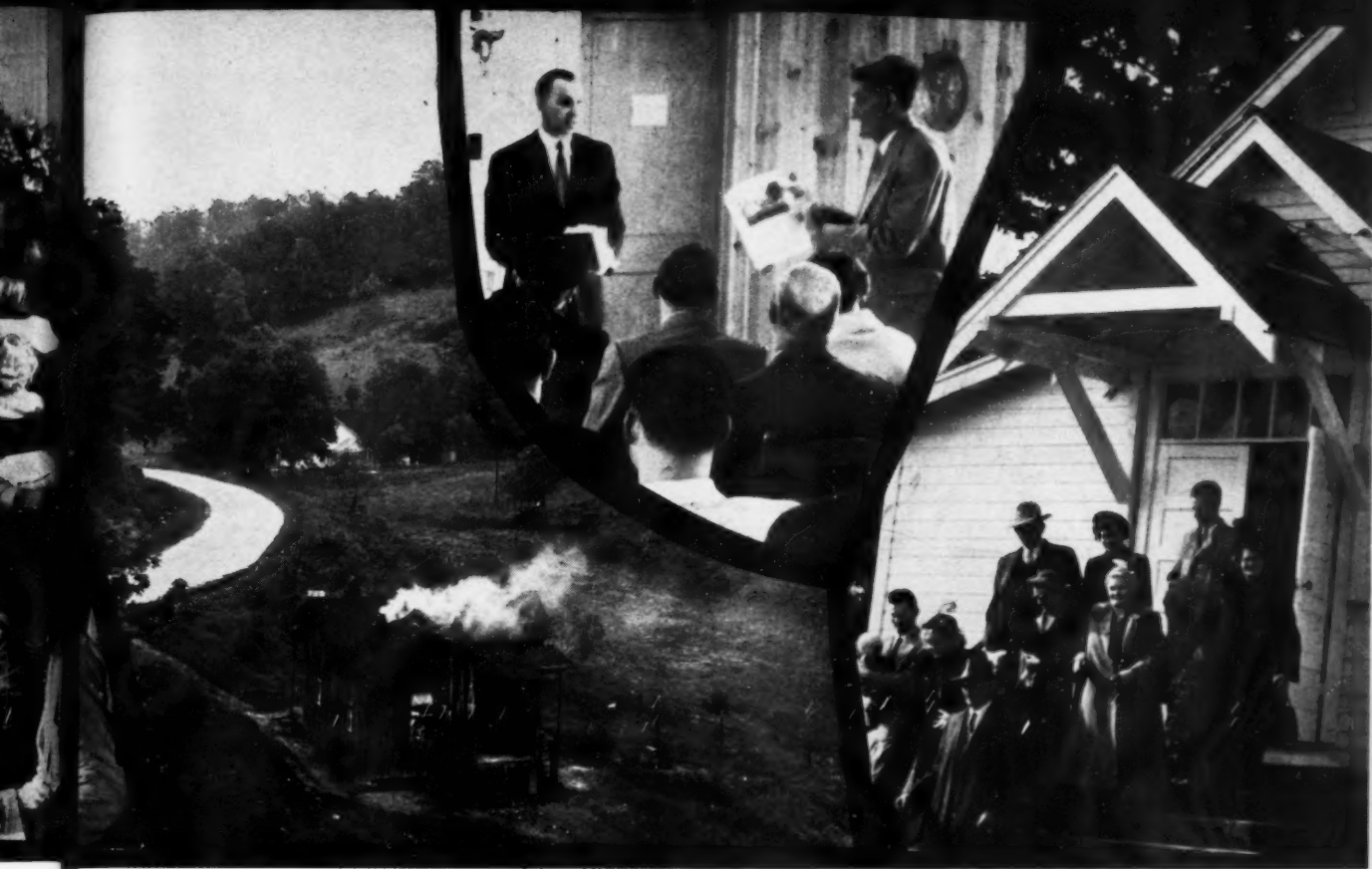
Or go to Oak Park, Ill., a suburb of Chicago. There another man with Institute training, a graduate of 1918, is in his sixteenth year as pastor of Judson Baptist Church. During his pastorate Dr. Elmer Palmer has seen Judson's average morning attendance climb from 375 to 725; its missionary giving rise from an average of \$5,000 a year to \$80,000.

Or turn towards Grand Rapids, Mich. Here George Bontekoe, who graduated from Moody in 1933, superintends the Mel Trotter Rescue Mission. In his seven years with the mission he has seen the gospel change the lawless, the weak, the rejected. So he continues his ministry on lower Monroe Avenue, spelling out patiently night after night the simpleness of reaching out for Jesus Christ.

Go next to the Cutshin Bible Mission in Yeaddis, Ky. Twenty-five years ago another Moody graduate, Edith Shaw, maneuvered her truck along the creek beds to a promised cabin in Cowhead Holler—only to find the cabin had burned! But she stayed anyway, traveling on foot to visit families, nurse the sick and work in the school.

Today Edith Shaw directs a mission staffed by four full time workers. A clinic, log-cabin lodge, store, garage and rustic chapel have been erected to help bring these isolated mountain people medical aid, understanding, and the good news of salvation.





## PERSON THE HOME FRONT

Make ten or twenty or a hundred visits—to churches big and little, to rescue missions, child evangelism centers, youth organizations and rural missions. Stop in at Bible institutes, missions for Indians, Negroes or others. Only then will you begin to glimpse the kind of warfare being conducted by these home-front soldiers from Moody Bible Institute.

Viewing the field, you sense the utter impossibility of singling out the most striking instances of sacrifice or devotion or yieldedness to the Lord Jesus Christ. And the conviction grows that here and there throughout the country, hidden from the eyes of men, but known to God, in cities and hamlets and lonely countryside is a great host of workers whose lives are a sweet savor to God and a benediction to those they serve.

✦ APPROXIMATELY 3,000 pastors and assistant pastors throughout the country received part or all their training at Moody Bible Institute. Some are in outstandingly successful churches.

One is the Milwaukee, Wis., Garfield Avenue Baptist Church, where Dr. and Mrs. William E. Kuhnle, both Institute graduates, recently began their twenty-first year. Their two decades in this church have been marked by several hundred professions of faith and an increase in missionary giving from \$2,200 to \$45,900 in 1960. Today, in addition to its other activities, the church carries on an outstanding ministry among service personnel as well as a weekly broadcast heard on eight midwestern stations.

Probably one of the best known Moody-trained pastors is Dr. William J. McCarrell. In 1913, shortly after his graduation from the Institute, McCarrell was called to fill the pulpit of a church which was about to close its doors. That first Sunday morning he spoke to an audience of twenty-five, but he was asked back and eventually called as pastor.

The church never closed. Today it has a membership of approximately 1,000, a Sunday school enrollment of

700 including Cradle Roll and home departments and an average attendance of more than 400. During his forty-five years in this pastorate, Dr. McCarrell led the way in establishing twenty-two branch works, four of which developed into independent Bible churches.

Meanwhile he organized the Cicero Fishermen's Club, dedicated to evangelism, led in the organization and guidance of the Independent Fundamental Churches of America and provided leadership in a score of evangelical and missionary enterprises.

Such a church is at one end of the spectrum. At the other are the many small pastorates where the Sunday morning congregation is heartbreakingly small and mid-week service virtually a committee meeting. Moody-trained pastors are to be found in this kind of church, too, living lives that are quietly, devotedly heroic because they are persuaded that this for them is God's appointed place of service.

In churches big and little you will find another group of home front workers—the itinerant evangelist and Bible teacher. Nearly forty men among the Moody-trained home front army strengthen the hands of pastors throughout the country. In addition they minister at Bible conferences, on radio broadcasts and in various other specialized areas. Each one plays a part that no one else can fill.

♦ **THOSE** who can be reached by such means, however, make up only a part of the America that needs the gospel. Among those on Skid Rows and in the jails and detention centers of our country, other home front workers carry on another most important type of work.

Of the 130 rescue missions coast to coast which comprise the roster of the International Union of Gospel Missions, no fewer than forty are headed by Moody-trained superintendents. One large rescue mission alone has thirteen MBI-trained men and women.

One mission head is Harry Saulnier who in 1940 was called to superintend Chicago's Pacific Garden Mission. Harry and his wife prayed for a full week about this call; then leaving a good job and eighteen years' seniority he undertook the new assignment.

When he started, the mission had a staff of three—Harry and two janitors. Twenty-one years later the staff numbers seventy and PGM's monthly budget is \$20,000. Five buildings, including a women's division and a dental-medical clinic, now front South State Street. Radio listeners on four continents hear the mission's radio series, "Unshackled," dramatizing real-life stories of conversions.

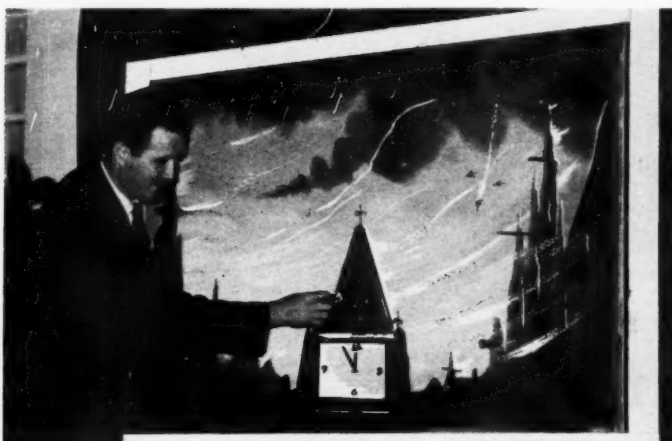
Women serve on rescue mission staffs, too. Elaine Chobanoff, who graduated in 1949, is director of the Women's Division at Pacific Garden Mission. The women who come to her at 646 South State Street have complex needs and problems. Elaine's ministry is to provide the little things first, like a bath and a bed for the night. Other ministry follows. Workers believe that some 180 women found Christ in the Women's Division last year.

Just a step away for many residents of Skid Row are the Cook County Jail and the Chicago House of Correction. Here each day you'll find the big, one-armed figure of another Institute-trained worker, Chaplain Louis R. King. In the prison workshop, the gym, along the grim lines of cell blocks, he strides, carrying a briefcase filled with tracts and testaments. With kindly directness which cannot be evaded, he probes and counsels,



Back in St. Louis, Emil Elbe (left) brings the gospel to Jewish businessmen. He is shown here with Israel's president during a recent visit to that country.

"So much to do, and so little time!" George Sweeting with other Moody-trained evangelists and Bible teachers fill key places in the ranks of home-front workers.



pointing men and women to Christ. Evenings he visits prisoners' families.

♦ **MOVE** on to another sector of the gospel front at home—where boys and girls and young men and women are the chief concern. Here, too, you will find compassion and unstinting service.

No fewer than fifty-seven MBI graduates and former students are co-laborers in the far-reaching work of Child Evangelism Fellowship. Another twenty-six help reach some 300,000 boys and girls with the Bible memory program of the Children's Bible Mission. Still others are with the American Sunday School Union and various other missions.

One children's worker in the nation's capital is Miss Nony Jahnke, of the Central Union Mission. For twenty-two years she has worked with hundreds of boys and girls each year—in Bible classes, clubs and camps. "As someone has aptly put it," she writes, "We teach our lessons.

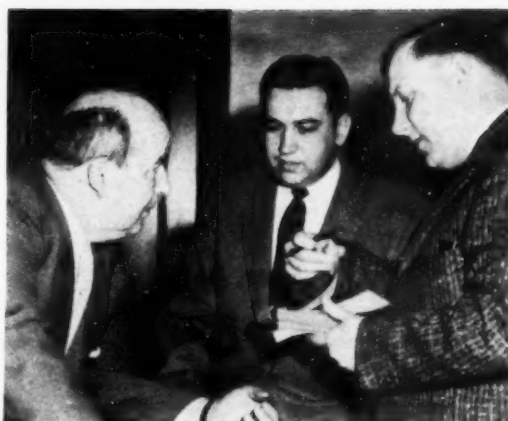
We sing our songs. We direct our craft work. We visit in the homes. We give out pictures of Jesus. And sometimes nothing seems to happen. But something is happening all the while. It is the leaven of the gospel."

In a sense Verne Lundstedt is following up the work of those who deal with youngsters. As Western States Director of Campus Crusade for Christ, he is currently working on the campus of the University of California. His purpose: to win a hearing for the gospel from students of all kinds and types—eggheads, lonely Joes, wheels and campus queens.

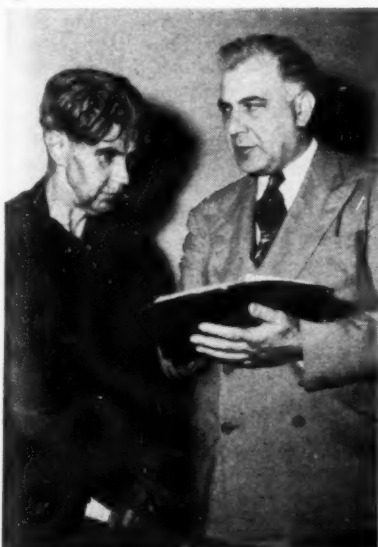
Tonight he may in a Bible study group in a frat house living room, tomorrow at a film night in a dormitory recreation lounge, the night after that on visitation with a team in a sorority house. Always, personal counseling contacts are the chief means of making known the Christian faith.

Only 5 per cent of all college students, Lundstedt declares, are actively affiliated with any church. Yet 90

MBI-trained Bruce Love, center, heads up Youth for Christ's "Lifeline." Here he joins in talk with Judge Joseph Meszar, left.



Men and women beyond all other help find their way to Pacific Garden Mission's Harry Saulnier for the saving gospel of Christ.



Chaplain Louis King, left, prays with a condemned prisoner three hours before his execution. Led to the Lord two years earlier by King, the condemned man's last words were, "My grace is sufficient for thee" (11 Cor. 12:9).

Crews from ships docked at Chicago receive Scripture portions from home-front worker Arnold Parker, Great Lakes Seamen's Mission.

per cent of those in *Who's Who* are college graduates. Verne is using his Moody training to find the best approaches to these leaders of tomorrow.

Lined up with Verne on the youth front are other graduates and former students — in such organizations as Youth for Christ, International Students, Inter-Varsity, the Bible Club Movement, Pioneer Girls and Christian Service Brigade.

And what of Christian education? Review this important front and you'll find Mary and Lois LeBar, graduates of Moody, faculty members at Wheaton College and writers of curricula and other Sunday school materials for Scripture Press. On this front, too, is Milford Sholund, director of Biblical and Educational Research for Gospel Light. Some fifty Institute graduates serve as directors of Christian education. Many more are doing similar work in unofficial capacities.

†As yet we have said nothing of two important fields. First, Jewish mis-

sions. From Boston to Tampa and inland, Moody alumni speak to 1961's sophisticated but searching Jew about the simple gospel of the New Testament. Institute graduates and former students have gone to Philadelphia, Cleveland, Boston, Detroit, St. Louis and other centers to carry on this work. Together they reach out to Jewish businessmen, women, children and students. They carry on Bible study, personal witnessing and ministry through Hebrew Christian congregations. And many are responding.

A second field is the broad one of home missions organizations. No fewer than 500 men and women with Institute backgrounds have found life service in this great company of workers.

Among them are men like Jim Schreiber, superintendent of the far-reaching Oak Hills Fellowship. Its workers cover a zone extending halfway from Duluth to the North Dakota border. They work through a dozen chapels, a Christian training school,

community Bible classes, young people's activities, vacation Bible schools, mothers' meetings and gospel films. On the staff of fifty are several Institute graduates.

There are organizations like the North Arkansas Gospel Mission of Hasty, Ark., the staff of which includes some thirteen former students. Sunday schools, churches, vacation Bible schools, camps, personal visitation and radio are all part of its integrated Bible-centered ministry.

Then there are translators — workers like Faye Edgerton who gave eight years to translating the New Testament into Navajo under the Wycliffe Bible Translators. Now, with a partner and a few helpful Indian informants, she has already completed first drafts of six New Testament books in the Apache language.

And there is Arnold Parker whose full-time ministry is meeting and boarding foreign ships along the Chicago docks. Working for Great Lakes

[Continued on page 36]



*Like a rock unmoved  
amid the tumult of men and nations  
stands the eternal purpose of God*

## THE TIMES AND THE

**A**BOUT halfway through the book of Acts, in chapter 15, a discussion occurs involving the course of the church from the first century through the end of the present age. Two points are to be noted especially in the speech by James before the council at Jerusalem: first, his reference to the purpose of God in taking out of the Gentiles "a people for His name," and second, his statement as to God's subsequent purpose for His chosen people, to "build again the tabernacle of David, which is fallen down."

These references are followed by a summary statement of great import to the church, and to each believer who would understand prophecy and rightly relate it to himself: "Known unto God are all his works from the beginning of the world."

The significance of this passage for us is that God is the Creator and Controller of time, and all the events in time. They are known unto Him all of the time, even from before the foundation of the world. He knows what He is doing, He knows where He is going, and He desires to communicate to each believing generation what they need to know for their own time.

An outstanding example of this truth is found in the Book of Acts, chapter one. Here we see Jesus standing with His men on the Mount of Olives. He is about to be received up into heaven. For forty days their hearts have been strangely warmed as Jesus mingled with them, showing Himself to them in His resurrection power and glory. The only cloud on their horizon is that He keeps saying that He must leave them and go back to heaven. He has told them, of course, that He will send the Holy Spirit. This as yet they do not understand. But they believe it, and the understanding will follow.

He has told them, too, that they must go back to Jerusalem and wait there until the Holy Spirit comes. Then they will move forward into

the next phase of God's purpose for them.

It seems very proper at this time that these men should ask why and when. Such a question arises from their teaching, their background, their understanding of things from many, many generations as Jews.

"Will you at this time," they say—that is, at the coming of the Holy Spirit, "will you at this time restore the kingdom to Israel?"

♦ OH, how full the Psalms are of a prospect like that! These men had been bred on the religious diet of prophetic expectation that the Lord God would rule the nations of the earth, and some form of theocracy would be restored—God directly ruling over Israel and through Israel over the nations of the earth. Her history of domination by Gentiles reached back several hundreds of years to the Babylonian captivity, when the nation was brought under a great Gentile power as divine judgment upon her unbelief in God and her rejection of the message of God through the prophets.

Now, though back in the land, the Jews were still under Gentile domination. And they resented it bitterly. They longed for the day when they could be released. Several attempts had been made during the four hundred years immediately prior to Jesus' coming to overthrow Gentile domination. But Israel could not break the hold.

While Jesus was here on earth, He called Israel to higher things such as repentance, return to God and faith in Him as Messiah and Redeemer. He tried to teach them that the Kingdom must first be spiritual before it could be visible and actual. This the Jews could not understand, and they hated Him for saying it. Finally they crucified Him.

He was raised from the dead, His purpose unchanged. His cause was still the same, likewise His program

for a nucleus of believing men for that day and generation.

Jesus had clearly taught that the Jews who had rejected Him were to go on under Gentile dominion and that before the end of that generation they were to be completely overridden by the Roman Empire. Jerusalem as a city was to be reduced to rubble. And they were to be dispersed in the greatest dispersion that has ever taken place in the history of the Jews. Yet there was always a remnant, always a few who still believed, who still waited, who still worked.

In our day, the nation of Israel, though in unbelief, is back in the land. Surrounded by Gentile powers far greater than they, they must turn for consultation with them. They want with all their hearts to lay hold of old Jerusalem and rebuild their great heritage. Yet there it is still under Gentile dominion. And that prophetic impulse — misunderstood, misinterpreted and often by their own efforts misapplied—persists. The one thing they don't know, and the one thing we don't know, is the time of deliverance. *The time!*

♦ THESE Jews in Acts 1 are Christians, believers in Jesus, and they ask the same question: "When the Holy Spirit comes, will you restore the kingdom to Israel?" Is *this* the time?

Jesus makes answer, not by telling them whether it was or was not (except by implication), but by telling them what their job is at this time. "You shall be witnesses unto me," He says witnesses that I am the Messiah, that I am risen, that I am Lord, that I am the Anointed One, that I will fulfill God's purposes in all of the times, including yours.

The implication is clear, that in their being thus involved, and being faithful in that involvement, they are—with their Lord—contributing to what He is doing in all time, and in all the events that mark the order and succession of time.

# E TASK

*By Malcolm R. Cronk*

♦THAT God does have a program is quite evident from the Word. And this program is divided into times and periods, in which God does different things. For example, in old time God would come upon a prophet by His Spirit and enable him to make an announcement concerning a time quite distant from that in which the prophet lived. And Peter says that this caused the prophets no end of concern. They sought diligently to discover and understand the significance of what the Holy Spirit was seeking to make known to them.

They saw the Messiah in one prophetic vision, suffering yet ruling on a throne. They saw Him rejected, yet dominating the nations of the world. Yet all they saw was in one vision and they couldn't divide it. It was not given to them to divide it; the division was not to be in their time.

Thus, there is in the Bible this God-ordered succession of times and seasons, and He alone knows the division of them—except as He is pleased to reveal it. Usually He reveals the significance of the current times in relation to the time just preceding and the time immediately approaching. For what purpose? That those who live in this period of time may live significantly in relation to their past and their future. Therefore Jesus said, "It is not for you to know the times and the seasons which the Father has put in His own power."

God knows what He is doing. And in the light of all that He knows, He says to His men—and to you right now—receive ye the Holy Spirit, and get out into this world and bear testimony to Me. And if you do what God wants done in this your hour and time, it will fit in with what He has done before and it will fit in with what He will do in the future.

So be content to live significantly in your time. We are not the ones who determine when one time comes to an end and another time begins. That

# Bible Prophecy Quiz

By Walter M. Dunnett

*Try your hand at this Bible quiz. You don't have to be a student of prophecy. Just mark your answers on this page, then turn to page 60 for the answer key.*

## TRUE OR FALSE:

1. The primary task of a prophet was to foretell the future.
2. The dispersion of the Jewish people came as a result of their failure to obey God's commandments.
3. The Scriptures foretell a restoration of the Jews to their own land and to their God.
4. Because God is good, He will not ultimately sentence anyone to eternal judgment.
5. The first resurrection spoken of in Revelation includes both believers and unbelievers.

## MULTIPLE CHOICE

6. The largest part of the prophetic Scriptures relate to
  - a. the Church, the Body of Christ
  - b. the nation of Israel
  - c. the Gentile nations
7. The promises of God for Israel were first given to
  - a. Abraham
  - b. Moses
  - c. David
8. God's covenant with David finds its complete fulfillment in
  - a. Solomon
  - b. the priestly line of Zadok
  - c. Jesus Christ
  - d. the Church
9. The great "evangelical prophet" of the Old Testament was
  - a. Jeremiah
  - b. Isaiah
  - c. David
  - d. Jonah
10. The prophetic book in which a detailed account of the Temple and its services is given is
  - a. Isaiah
  - b. Ezekiel
  - c. Zechariah
  - d. Revelation
11. According to the New Testament interpretation of the passage, the subject of the prophecy in Isaiah 53 was
  - a. the prophet Isaiah himself
  - b. the nation of Israel
  - c. the Lord Jesus Christ

## COMPLETION

12. The final abode of the devil will be.....
13. Jesus promised His disciples that, "If I go and prepare a place for you ....."
14. Paul wrote that "the day of the Lord so cometh as a ....."
15. The mark of the antichrist is that he denies both ..... and .....

is in God's hands. But we should know why we are here in this time and as best we can fit in with God's purposes.

♦LET us go a little further. In that great passage, the eleventh chapter of Romans, is a discussion of Jew-Gentile relationship during this present period of the gospel of the grace of God. Here the apostle Paul has solemnly warned all Gentiles that they should be very humble, in that the gospel has now come to them. God has concerned Himself with their salvation, Paul says, and God has sent the message of the Lord Jesus Christ to them—the Gentiles—that they might have the opportunity to believe and be "grafted in."

Then Paul returns to the discussion of Israel (verse 25): "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the gentiles be come in."

♦WHAT a thrill it is to think that if we go out bearing testimony to the Lord Jesus, someone, somewhere will believe, and one more will have been reached in this great company of Gentiles who by God's purpose are to be the called-out ones during this period. And our God, who loves the nation Israel and proved it unmistakably again and again, is just waiting, earnestly waiting, until the full quota of Gentiles is brought in. Then—and only then—He will resume His purpose with Israel.

Now, can we understand all the prophetic details of this great doctrine? No. Do we agree on all the details that we think we understand? No. Yet with all the differences of opinion, one thing is basically clear: God has made distinction in the things that He is doing, a division in the times and the seasons, and we are not to assume responsibility beyond that which He lays upon us in our day and generation. The thing we need most to understand is what God is doing in our day, so that we may go along with Him.

♦SOME very significant things are taking place in your day and mine. For one thing, under the threat of universal extermination the world is having to get together — economically, socially and politically. Even the most rabid Communists are having to agree that some basis of peaceful co-existence must be found.

The same threat hangs over the religious world. It isn't at all startling any more to hear world "religious leaders" making broad and bold prop-



ositions which ten or fifteen years ago would have shocked and startled the entire religious world. Today we take them relatively in stride.

Just as certainly as there are obvious trends toward a world government, a world monetary system, a world political idealism, a world social philosophy, so there is the significant trend toward a gigantic merger of the religions of the world, on some basis of getting along together. Now according to the Word of God, what that can only mean in the long haul is that such a merger would compel them to forfeit the doctrines that make them different. They would have to agree to give up certain things and go along with certain others. And that, I believe, spells trouble for you and for me in the next twenty-five years if our Lord should tarry.

It won't be easy for us to be told that we must go along with these movements or forfeit some of our rights and privileges. It may be that if we don't go along with the crowd, we won't be able to buy television time, we won't be able to get visas and passports, we won't be able to contribute through faith mission boards or spot our missionaries in strategic parts of the world. Those areas will have been assigned. And if we don't go along with the powers that do the assigning, there won't be any place to put them.

The handwriting is crystal clear for all who will read. And the only power I can see that can stave off the trend of development in these directions is an old-fashioned, heaven-sent revival among the people of God.

What I'm getting at is this: We seem to be heading toward the end of one particular division of time and the beginning of another — the new thing that God will do in our world. And we need to live carefully and prayerfully in the presence of our God and walk in His will.

♦I NOTE with great delight the increasing interest among the people of God in eschatology. It is fitting and proper that there should be a revival of interest in what God has to say about the times and the seasons. I believe there will be an increasing dimension of understanding in these days if we will in confidence search the Scriptures to understand.

But we must trust and we must obey. If we are to live significantly in our little lifetime of sixty or seventy years, we must take orders from the One who sees the end from the beginning. We have the inestimable privilege of bowing before One who understands all events in time and their meaning. And He is willing and able

to communicate to me and to you at any point in our lives the knowledge of His will. I can be confident that in doing what God tells me to do today, I am doing the most significant thing possible for me to do.

Oh, how many people there are who, because they can't understand the whole panorama of history and prophecy, pay no attention to what God is saying to them today. Not one of us may see the full implications of what God is telling us to do. But whatever the implications or my understanding of them, what God tells me to do today I can do and know that it fits into His program.

That's why, wherever you find a prophetic message in the New Testament, you'll also find an emphasis on godly living, an examination of our relationships with one another, an exhortation that we love one another and take care of one another. Because that, in this present age, is the most significant thing we can do.

John said, "He that hath this hope in him purifieth himself, even as He is pure" (1 John 3: 1, 2). In the delightful prospect of my Lord's return, what is my responsibility? To look at my life, and where there is impurity

get rid of it. "Denying ungodliness and worldly lusts," says Paul, "we should live soberly, righteously and godly in this present world" (Titus 2: 11-14).

In so living, no matter what happens, we shall be involved in the thing God is doing, the only thing that can possibly survive.

♦ONE thing more. This longing for a world government, a world religion—this longing is of God. He has put it in our hearts. But before that desire is consummated, the devil will produce the greatest counterfeit in history. And oh, the awful judgments on men and women who have heard the gospel of Christ and have not received it, but have believed the devil's lie!

Any world government, world church or world system that is independent of Christ, God will judge and utterly destroy. Then when He shall have terribly shaken the earth and thoroughly purged His floor, the Lord will fulfill that longing for oneness. And we who have trusted Him in our day shall share in His hour of fulfillment, when we behold our Lord in the unveiling of His glory. **END**

## IN HIS SERVICE

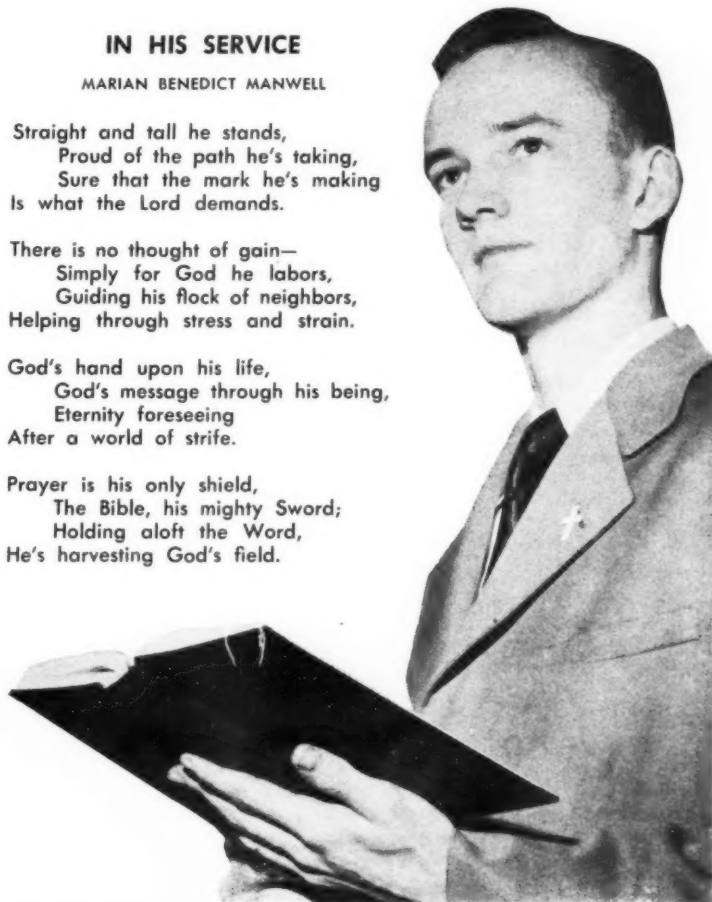
MARIAN BENEDICT MANWELL

Straight and tall he stands,  
Proud of the path he's taking,  
Sure that the mark he's making  
Is what the Lord demands.

There is no thought of gain—  
Simply for God he labors,  
Guiding his flock of neighbors,  
Helping through stress and strain.

God's hand upon his life,  
God's message through his being,  
Eternity foreseeing  
After a world of strife.

Prayer is his only shield,  
The Bible, his mighty Sword;  
Holding aloft the Word,  
He's harvesting God's field.



# MAKE MISSIONS A FAMILY AFFAIR

*By Anna Nunemaker*



THIS is a day of do-it-together projects for the entire family. Christian families especially are looking for ways and means of promoting a closer bond among themselves. Have you ever thought of bringing *missions* into your home? Here is an excellent way to bring your family closer together and at the same time be a means of tremendous encouragement to God's servants on the field.

Making missions a family project is loads of fun for every member of the family. Even the younger children will thoroughly enjoy their part in the program, and learn incidentally something of what the missionary means when he speaks of the problems of his work.

Learning about a mission field is more than a full-fledged geography lesson—though that in itself would be reason enough to get the project started. The spiritual aspect is the greatest blessing of all. As your children learn of the needs of others far away, their own spiritual lives will deepen. Just as a missions-minded church is a thriving church, so will be

the home that makes missions the theme of its together times.

Let me tell you how to go about it. First of all, select a missionary family—one with the same age children as your own, if possible. Write the missionaries to tell them that you are adopting them as your special family. They will probably be overjoyed to co-operate with you. Having found out all their ages and all their birthdays, you can begin.

Then buy a three foot square of fiber board and fasten it up somewhere in your home where it can be seen easily. On it tack all the photographs which you can get of your missionary family. Change the pictures from time to time. Fasten to the board a small map of the country where the missionaries work, encircling the area with ink.

Now have your family start looking in magazines for pictures about the country. Old geographic magazines are a good source for this. Get books from the library to add to your store of information. Use the supper or dinner hour for your family to tell

*here's a do-it-together project  
with a three-fold blessing*



the things that they have learned.

At the same time have on hand a small stamp book in which you keep all stamps from missionary letters and others which the missionaries will be glad to send you.

Find out the special hobbies of the children on the field, or help your own children to get a hobby exchange going with the missionary children. Post card exchange is an interesting hobby. Costume jewelry exchange is fun too. Your child will love the bright beads and other things from the foreign field.

Another good idea is to keep a scrapbook handy to paste in pressed flowers, leaves, butterflies or shells which you have asked your family abroad to send you.

A whatnot shelf to hold curious from the field will help hold family interest. Try to get something special for each one of you—a native knife for father, a doll for daughter, a woven basket for mother, a carved animal for son—something you can talk about to your friends.

Keep your missionary supplied with

film with which he can take pictures just for you to show in your own home. Of course, we are taking it for granted that you won't let any of these ideas be an expense to your missionary family.

Keep a bank set aside for nickels or dimes which you have designated for some missionary need. Encourage every member of your family to sacrifice a soda or a candy bar in order to keep the bank filled.

A good practice is to write your missionary family once a month—the children to the children, adults to adults. Perhaps you could set aside an extra five dollars each month for a shopping spree for your missionary. One month you might buy little surprises for the mother, the next for the father or the children. Or go on a trip to the supermarket to hunt those food items which missionaries may be hungry for.

Do something special for the birthdays of your missionaries, and for holidays. Gather small decorations for Christmas or Thanksgiving—centerpieces, paper napkins or paper table-

cloths. Your children may want to decorate the napkins themselves.

When your missionary family gets home from the field, having them in your home will make the tie between you even stronger. The missionary, seeing what you are doing, will do everything he can to help with your project. If your missionaries have children at home, perhaps you could invite them for a holiday with you.

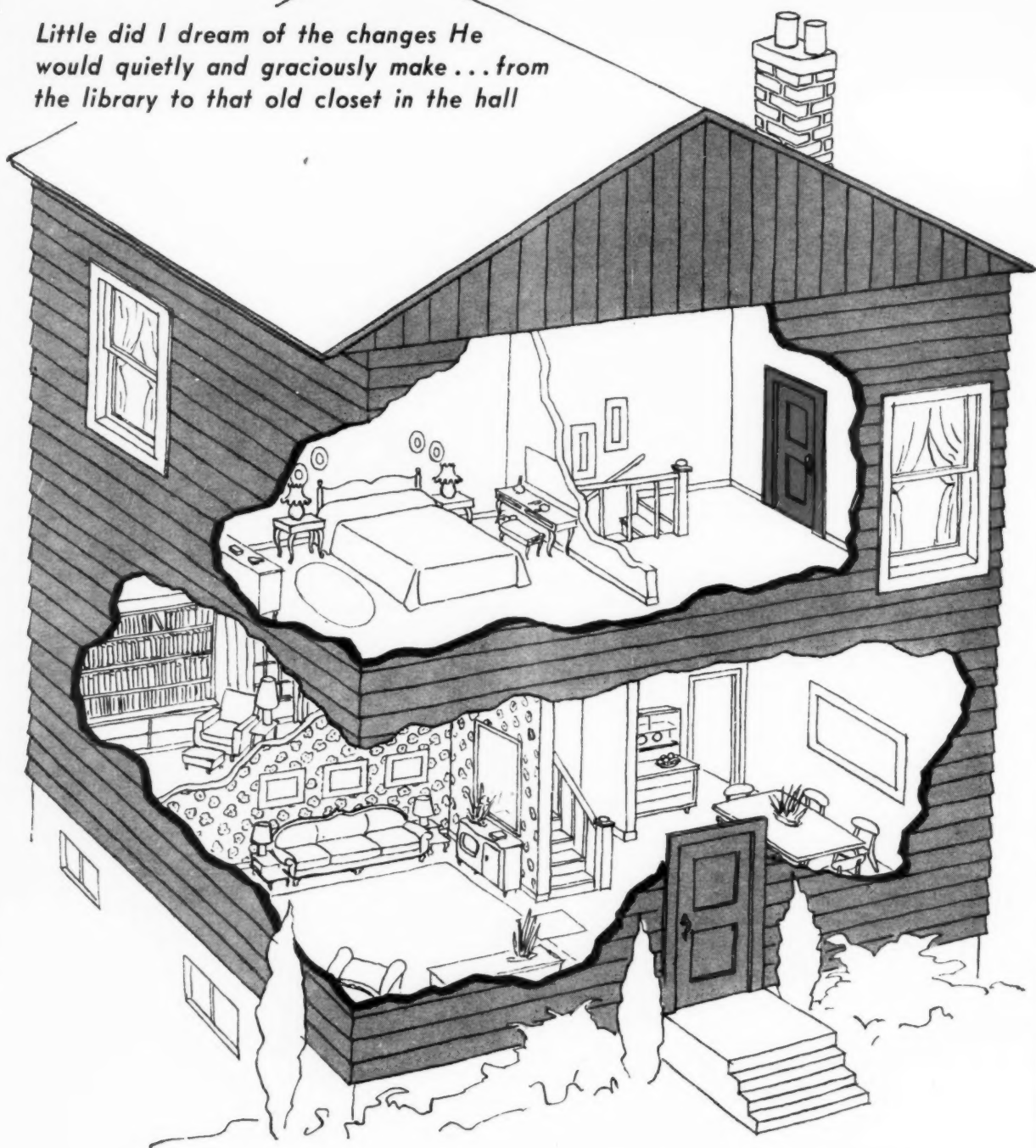
The home which successfully carries out such a project will always be a center of interest to outsiders. You won't lack a subject for conversation when folks visit you. And your curios will give you many opportunities to witness to non-Christians. A grocery boy will be curious about your what-not shelf, the postman will ask about your foreign letters.

Making missions a family affair is bound to have a three-fold blessing. There is one for your own family, one for other families who are bound to be interested in what you are doing, and one for the missionary family who is really hungry for close friendship with the folks at home.

END



*Little did I dream of the changes He  
would quietly and graciously make . . . from  
the library to that old closet in the hall*



# MY HEART-

**W**ITHOUT question one of the most remarkable Christian doctrines is that Jesus Christ Himself, through the presence of the Holy Spirit, will actually enter a heart, settle down and be at home there.

Our Lord said to His disciples, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

What was He saying? How was it possible for Him to make His abode with them in this sense? They wondered.

Then came Pentecost. The Spirit of the living Christ was given to the Church. Then they understood. God did not dwell in Herod's temple in Jerusalem, nor in any temple made with hands. But now, through the miracle of the outpoured Spirit, God would dwell in human hearts. The body of the believer would be the temple of the living God and the human heart would be the home of Jesus Christ.

I shall never forget the evening I invited Him into my heart. It was not a spectacular emotional thing. He simply came into the darkness of my heart and turned on the light. He built a fire in the cold hearth and banished the chill. He started music where there had been stillness. He filled the emptiness with His own loving, wonderful fellowship.

After Christ entered my heart, I said in the joy of that newfound relationship, "Lord, I want this heart of mine to be Yours. I want to have You settle down here and be perfectly at home. Let me show You around and introduce You to the various features of the home that we may have fuller fellowship together."

He was very glad to do this, and happier still to be given a place in the heart.

### *The Library*

The first room we looked at was the study—the library. Let us call it the study of the mind. Now in my home this room of the mind is a very small

room with very thick walls. But it is an important room. In a sense it is the control room of the house. He entered with me and looked around at the books in the bookcase, the magazines upon the table, the pictures on the wall.

As I followed His gaze I became uncomfortable. Strangely enough, I had not felt bad about this before, but now that He was there looking at these things I was embarrassed. There were some books there that His eyes were too pure to behold. There was literature on the table that a Christian had no business to read. As for the pictures on the wall (the imaginations and thoughts of my mind) these were shameful.

I turned to Him and said, "Master, I know that this room needs a radical alteration. Will You help me make it what it ought to be?"

"Surely!" He said, "that is one reason I am here. First of all, take all the things you are reading and seeing which are not helpful, pure, good, and true, and throw them out! Now put on the empty shelves the books of the Bible. Fill the library with Scriptures and meditate on them day and night. As for the pictures on the wall, you will have difficulty controlling these images, but here is an aid." He gave me a full-sized portrait of Himself. "Hang this centrally," He said, "on the wall of your mind."

### *The Dining Room*

From the study we went into the dining room. This is the room of appetites and desires—a very large room indeed.

I said to Him, "This is a very commodious room, and I am quite sure You will be pleased with what we serve here."

He seated Himself at the table with me and asked, "What is on the menu for dinner?"

"Well," I said, "my favorite dishes: old bones, corn husks, sour cabbage, and leeks, onions and garlic right out of Egypt."

There was nothing radically wrong in any particular item, I suppose, but it was not the food that should satisfy the life of a real Christian.

When the food was placed before Him, He said nothing about it. However, I observed that He did not eat it.

I said to Him, somewhat disturbed, "Master, what is the trouble?"

He answered, "My meat is to do the will of Him that sent Me." He looked at me again and said, "If you want food that really satisfies you, seek the will of the Father, not your own pleasures, not your own desires, not your own satisfaction. Seek to please Me, and that food will satisfy you."

And there about the table He gave me a taste of doing God's will. What a flavor! There is no food like it in all the world!

### *The Drawing Room*

We walked next into the drawing room. This room was rather intimate and comfortable. I liked it. It had a fireplace, overstuffed chairs, a bookcase, sofa and a quiet atmosphere.

He also seemed pleased with it. He said, "This is indeed a delightful room. Meet with Me here every morning early and we will start the day together."

So, morning after morning, I would come downstairs to the drawing room and He would take a book of the Bible from the book case. He would open it and then we would read together. He would tell me of its riches and unfold to me its truths. He would make my heart warm as He revealed His love and His grace toward me. They were wonderful hours together.

But little by little, under the pressure of many responsibilities, this time began to be shortened. It was not intentional, you understand; it just happened that way. Finally, not only was the time shortened, but I began to miss a day now and then. Then it was two days, and even more.

I remember that one morning I was in a hurry, rushing down the steps, eager to be on my way. As I passed the drawing room, the door was ajar. Looking in, I saw a fire in the fireplace and the Lord sitting there. Suddenly dismayed, I thought to myself, "He was my guest, I invited Him into my heart! He is Lord of my home! And here I am neglecting Him!"

I turned and went in, and with

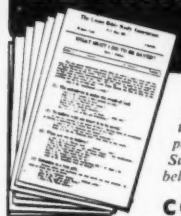
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By Robert Boyd Munger

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downcast glance I said, "Blessed Master, forgive me. Have you been here all these mornings?"

"Yes," He said, "I told you I would be here every morning to meet with you."

Then He said, "The trouble with you is this. You have been thinking of the quiet time, of the Bible study and prayer time, as a factor in your own spiritual progress. But you have forgotten that this hour means something to Me also. I love you. I have redeemed you at a great cost. I desire your fellowship."

Do you know, that truth—that Christ wants my fellowship, that He loves me, wants me to be with Him, wants to be with me, and waits for me—has done more to transform my quiet time with God than any other single fact.

## The Workshop

Before long He asked, "Do you have a workshop in your home?" Now, down in the basement of the home of my heart I have a workbench and some equipment.

I led Him down there.

He said, "This is quite well furnished. What are you producing for the Kingdom of God?"

He looked at one or two of the little toys that I had thrown together. "Are these little toys all that you are producing in your Christian life?" He asked.

"Well," I said, "Lord, that is the best I can do. After all, I have no skill or strength."

"Would you like to do better?" He asked.

"Yes," I replied.

"All right. Let Me have your hands. Now relax in Me and let my Spirit work through you. I know you are unskilled and clumsy and awkward, but the Spirit is the Masterworker. If He controls your hands and your heart He will work through you."

Then stepping around behind me and putting His great, strong hands over mine and controlling the tools with His skillful fingers, He began to work.

Oh, there's so much more that I must still learn and I am very far from satisfied with the product that is being turned out! But I do know that whatever has been produced for God has been through Him.

## The Rumpus Room

I remember the time He inquired about the playroom. I was hoping He would not ask me about that. There were certain associations and friendships, activities and amusements

that I wanted to keep for myself. I did not think Christ would enjoy them or approve of them. So I evaded the question.

But one evening I was leaving to join some companions (I was in college at the time), and as I was about to cross the threshold He stopped me with a glance.

"Are you going out?" He asked.

I answered, "Yes."

"Good!" He said. "I would like to go with you."

"Oh," I replied rather awkwardly. "I don't think, Lord, that You would really want to go with us. Let's make it tomorrow night, and we will go to prayer meeting. Tonight I have another appointment."

He said, "But I thought when I came into your home we were going to do everything together. We were going to be partners. I want you to know that I am willing to go with you."

"Well," I said, "we will go some place together tomorrow night."

That night I spent some miserable hours. I felt wretched. What kind of friend was I to Christ, deliberately leaving Him out of my associations and doing things and going places that I knew very well He would not enjoy?

When I returned that evening, I saw a light in His room. I went up to talk it over with Him. I said, "Lord, I just cannot have a good time without You. We will do everything together from now on."

Then together we went down into the rumpus room and He transformed it. He brought into it real joy, real happiness, real satisfaction, real friendship. Laughter and music have been ringing in the house ever since.

## That Hall Closet

One more matter I must share with you. One day I found Christ waiting for me at the door. There was an arresting look in His eye.

He said to me as I entered, "There is a peculiar odor in the house. There is something dead around here. It's upstairs. I think it is in the hall closet."

As soon as He said the words, I knew what He was talking about. There was a small hall closet up there on the landing just a few feet square, and in that closet behind lock and key I had one or two little personal things that I did not want anybody to know about.

As I went up the stairs with Him the odor became stronger and stronger. He pointed at the door and said, "It's in there! Some dead thing!"

I was angry. (That's the only way I can put it.) I had given Him access



to the library, the dining room, the drawing room, the workshop, the rumpus room, and now He was asking me about a little two-by-four closet!

"Well," He said, reading my thoughts, "if you think I am going to stay up here on the second floor with this odor, you are mistaken." And he started down the stairs.

Now, let me tell you, when you have come to know and love Christ, the worst thing that can happen is to sense His fellowship retreating from you. I had to surrender. "Lord, I'll give you the key!" I called to Him sadly. "But you'll have to open the closet and clean it out. I don't have the strength to do it."

With trembling fingers I passed the key over to Him. He took it from my hand, walked over to the door, opened it, took out all the putrefying stuff that was rotting there and threw it away. Then He cleansed the closet, painted it, fixed it up, and did it all in a moment's time.

### Transferring the Title

Then an idea came to me. I said to myself, "I have been trying to keep this heart of mine clean for Christ. But no sooner have I cleaned one room than another is dirty. I begin on the second room and the first room becomes dusty again. I am tired and weary of trying to maintain a clean heart and an obedient life."

So I ventured a question. I said, "Lord, is there any chance that You would take over the responsibility of the whole house and operate it for me just as You did that closet?"

I saw His face light up as He replied, "That is what I came to do. You cannot be a victorious Christian in your own strength. Let Me do it through you and for you. But," He added, "I am not owner of your house. I am just a guest. I have no authority to proceed since the property is not Mine."

Dropping to my knees, I said, "From now on I am going to be the servant. You are going to be Lord."

Running as fast as I could to the strong box, I took out the title deed to the house, describing its assets and liabilities, its situation and condition. Then returning to Him, eagerly I signed it all over to Him for time and eternity!

"Here," I said, "here it is, all that I am and have forever. Now You run the house."

So He took my life that day, and I can give you my word, there is no better way to live the Christian life. May Christ settle down and be at home in your heart as Lord of all.

END

April, 1961

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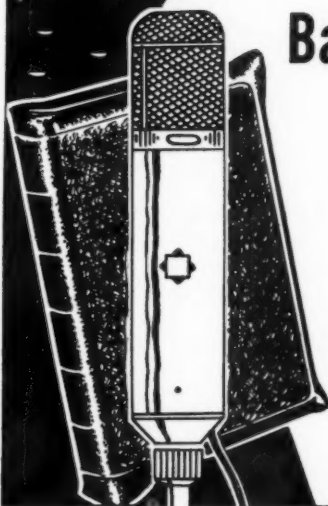
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## UNIT SEVEN

# THE RESURRECTION AND THE LIFE

By Alfred Martin

**T**HE public ministry of the Lord Jesus is brought to a close in John 11 and 12 (the subject of this unit). In Chapter 12 we are in the last week before His death; by the beginning of Chapter 13, on the eve of it.

John did not attempt to recount all or even many of the miracles of the Lord Jesus. He refers to many, as can be seen in various passages in the book, but singles out only seven for description. His word for these mighty acts is signs, as you may have noticed in 20:30. (The King James Version sometimes obscures this by using the word miracles for several different Greek words.) We have seen six of the signs in former units of our study. The seventh one, which conclusively demonstrates the power of the Son of God, is described in chapter 11. It is the raising of Lazarus from the dead. You may want to compare the accounts in the other Gospels of the raising of two other persons: the daughter of Jairus (Matt. 9:18-26; Mark 5: 22-43; Luke 8:41-56) and the son of the widow of Nain (Luke 7:11-17).

How often man's impatience seems to run counter to the purpose of God! An urgent message came to the Lord Jesus from the sisters of Lazarus. But when He received it He "abode two days still in the same place where He was" (11:6). Afterward, when Lazarus was dead (11:14), He started toward Bethany. The disciples on this occasion manifested some courage, for they had no doubt that danger

awaited both the Lord and the disciples themselves in Judea (11:8, 16).

The two sisters, Martha and Mary, were both believers in the Lord Jesus, but very different in many respects (see the account of the Lord's visit to their home in Luke 10:38-43). Martha was a woman of action; Mary was more contemplative. Martha "went and met him" (11:20); Mary "sat still in the house" until He summoned her.

♦ **MARTHA's words to the Lord Jesus** when she met Him (11:21) seem to have carried some reproach, as if to say, "Why didn't you come sooner?" Yet it was in response to her anguished, perhaps bitter, cry that the Lord Jesus gave these wonderful words of assurance:

• • •

### WHEN YOU STUDY . . .

1. Find a quiet place and ask the Holy Spirit for understanding.
2. Look at the answers to last month's exam (p. 32) and note the answers to any you missed.
3. Read the text—seriously and purposefully.
4. Look up all Scripture references.
5. Complete the exam, following the instructions given at the end of the text.

• • •

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" (11:25, 26).

When Mary came to the Lord Jesus in answer to His call, she said almost the same thing that her sister had said (11:32). In the Authorized Version the words are the same; but in the original the order is different, giving a different emphasis. Martha's words stressed the personal pronoun—"my brother." Mary's utterance was a statement of trust, as though she were saying, "You would have been able to keep him from dying."

There is further indication in the Bible text that this interpretation is correct. The bodily posture of Mary reflects her mental attitude:

"She fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died" (11:32).

Mary of Bethany is seen on only three occasions in the Gospel records. Significantly, on each of them, she is found at the feet of the Lord Jesus. She "sat at Jesus' feet" (Luke 10:39); she "fell down at his feet" (John 11:32); she "anointed the feet of Jesus" (John 12:3). She was a true disciple (learner) and a true worshiper.

As always, the Lord supported His words by deeds. Having announced Himself as the "resurrection and the life," He proceeded to raise Lazarus

from the dead. There is nothing contradictory in His open display of grief (11:35), for He is Son of Man as well as Son of God, and He sorrowed with His friends who sorrowed, even though He knew that Lazarus was almost immediately to come forth in restored life. "We have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15).

In this miracle God's glory was manifested (11:4, 40) as a sign to those who saw it, that they might believe on the Lord Jesus (11:42).

† If you have attended carefully to the record of John thus far, you can predict the responses of the people without even reading the Bible text. Some—thank God—believed on Him (11:45). But others went to tell the Pharisees, who, along with the leading priests, called a council to plot against the Lord.

We have seen before several spontaneous but sporadic attempts of the crowd to kill Jesus when they were angered at what they supposed to be His blasphemy. This case is different in that it was a carefully laid scheme for getting rid of Him. Caiaphas, the high priest, although a contemptible person, by virtue of his office was enabled to speak truly prophetic words from God (11:49-52).

Now the hour had almost come: "Then from that day forth they took counsel together for to put him to death" (11:53).

Another Passover was approaching, probably the fourth during the Lord's ministry (especially if the feast of 5:1 was a Passover). For more than three years He had walked and taught among the people. "He was in the world, and the world was made by him, and the world knew him not" (1:10). Imagine the suspense in Jerusalem as people everywhere were speculating, "What think ye, that he will not come to the feast?" (11:56).

† THE supper described at this point (12:1-9) is the same one mentioned in Matthew 26:6-13 and Mark 14:3-9, where additional details are given. It is only here in John that the woman is identified as Mary, the sister of Martha and Lazarus. John had already alluded to the incident in recounting Lazarus' illness (11:2).

Mary, by her act of devotion (12:3), showed that she had understood and believed the teaching which she had heard at the feet of her Lord. Apparently no one else grasped as accurately as she the truth about His coming death for the sins of the world. The Lord's word concerning her is tender and commendatory: "Against



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the day of my burying hath she kept this" (12:7). In the parallel accounts He remarks that this act of hers will be told for a memorial of her wherever the gospel is proclaimed.

† THIS passage furnishes an instance of the confusion that results when people are not careful in Bible study. A common error links this scene with the one in Luke 7:37, 38, where a woman "which was a sinner" anointed the Lord Jesus' feet. These are two different occasions and two different women. The anointing by the sinful woman was comparatively early in Christ's ministry, in the house of a Pharisee called Simon (Luke 7:36, 40); this anointing by Mary in the house of "Simon the leper" (Matthew 26:6) was late in our Lord's ministry, in fact during the last week before His death.

As if this mistaken identification of two different events were not confusing enough, many have gone on to increase the confusion by identifying the sinful woman in Luke 7 with Mary Magdalene (Luke 8:2), though there is no connection between them, and further identifying Mary Magdalene with Mary of Bethany! This should be a warning to all of us to be extremely careful in our handling of the "word of truth" (II Tim. 2:15).

When Mary performed her act of faith and devotion, the true character of Judas Iscariot, already alluded to by the Lord (6:70, 71), was plainly delineated (12:4-6).

† It is customary to call the next scene the Triumphal Entry. The Scripture presents it as Christ's formal offer of Himself as King to the nation of Israel, as prophesied in the Old Testament (see especially Zech. 9:9). In order to discover all the details of this striking event, one should read the parallel accounts in all of the Gospels (Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38).

The Greeks who approached Philip had a most legitimate desire: "Sir, we would see Jesus" (12:21). The close association of Philip and Andrew has been noticed before (6:7, 8).

In contrast to those former declarations that His hour had not yet come, the Lord Jesus, anticipating His impending death, now announced, "The hour is come, that the Son of man should be glorified" (12:23).

The great discourse on the "corn (grain) of wheat" develops the principle that life and blessing can come only through the Lord's death: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (12:24).

The hour for which He had come into the world was now approaching. Christ was soon to be lifted up in death. That 12:32 is a distinct reference to the cross is proved by 12:33.

Still there are the doubts and questionings from the crowd. The nation generally is described in these solemn words: "But though he had done so many miracles before them, yet they believed not on him" (12:37).

Isaiah's prophecy (A.V., "Esaia") is cited in 12:38-41 concerning the unbelief of the people. Two passages are quoted—Isaiah 53:1 and 6:10. The second quotation is taken from the record of the vision which Isaiah had of the LORD, and John declares that at that time Isaiah saw "his [Christ's] glory" (12:41).

Thus John's account of the public ministry of Christ comes to a close. Tension is high. Belief and unbelief are in deadly combat. In the next section of the Gospel, our Lord, on the night before His death, turns to a necessary and beneficial private ministry to His own.

### WHEN YOU FINISH . . .

1. Look back over the lesson until you have the material firmly in mind.

2. Turn to the exam on page 65 and read it quickly.

3. Turn back to the lesson and find the answers to any exam questions you could not answer.

4. Complete the exam without reference to your Bible or the lesson.

### Answers to Last Month's Exam— Life Through Believing

#### Unit 6

1. c; 2. d; 3. a; 4. d; 5. c; 6. Jerusalem; 7. Sabbath day; 8. Dedication; 9. Es-sence or Being; 10. Sheep; 11. False; 12. True; 13. True; 14. False; 15. False; 16. I am the Bread of Life; I am the Light of the World; I am the Door; I am the Good Shepherd; 17. Death; 18. Resurrection; 19. Coming again; 20. Christ has given him eternal life, and no one can take him out of God's hand.

Note any questions you answered in-correctly, and find the correct answer in the lesson before reading Unit 7.

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DR. WILBUR M. SMITH



# IN THE STUDY

## Jerusalem in Literature and Art

AS FAR AS I know, no Bible dictionary or encyclopedia has ever considered the influence of a biblical character, passage, or city in literature, art and music. In fact, a whole dictionary could be constructed on this material alone. Recently I was asked by my good friend, Dr. Merrill Tenney, Dean of the Graduate School of Wheaton College, and one of our best New Testament scholars, to write some articles for a forthcoming dictionary of which he is the editor-in-chief. I refer to *The New Pictorial Bible Dictionary* to be published in 1962, by the Zondervans of Grand Rapids.

In writing the article on Jerusalem, I concluded it with some more or less extensive references to the subject of Jerusalem in literature, art, and music, and I thought that following my extensive series of articles on Jerusalem in prophecy, many might be interested in possessing this additional material. I am very grateful to the Zondervan Publishing House for graciously granting me permission to reprint this material in these columns, at least a year before their dictionary will be available.

*Jerusalem as a Term With Spiritual Connotation.* There is no doubt about it that even in the Old Testament, Jerusalem, especially when referred to as Zion, sometimes was used to express spiritual rather than geographical or historical ideas. In the New Testament, such interpretations are several times recognized. The Apostle Paul, in an enigmatical passage, speaks of "Jerusalem that is above is free, which is our mother" (Gal. 5:26). The writer of the Epistle to the Hebrews, in a passage that is also fraught with difficulties, tells these Hebrew Christians that they have already "Come unto Mount Zion, and unto the city of the living God, the

heavenly Jerusalem" (12:22). The exalted conception of the yet-to-come New Jerusalem, as set forth in the Apocalypse, is well known to everyone. (Rev. 3:12; 21:2 ff.)

The greater Church Fathers, such as Jerome, Chrysostom, Augustine, etc., almost unanimously interpreted Zion of the Psalms and Prophets (I am not defending this exegesis) as references to the Church. (See, for example, their interpretations of Psalm 48, as collected in J. M. Neale and R. F. Littledale: *A Commentary on the Psalms: from Primitive and Mediaeval Writers*, II 136-150). Even the Crusaders merged earthly and heavenly ideas in their determination to repossess the Holy Sepulchre (See Ray C. Perty: *Christian Eschatology and Social Thought*, New York, 1956, pp. 123-132).

In the fourteenth century, wholly divorced from the earthly site, Walter Hylton (d.1396), an Augustinian canon of Thugarten in Nottinghamshire, wrote the once widely-read mystical *Ladder of Perfection*, in which the progress of the soul in this life is likened to a pilgrimage to Jerusalem.

Above all is John Bunyan's (1628-1688), *The Holy City; or, The New Jerusalem*, which appeared in 1665, thirteen years before the first part of the far-more important *Pilgrim's Progress*. This is an allegorical treatment of Rev. 21:10-22:4 (I wonder why he omitted 21:1-9), and his interpretations would be accepted by very few today. The Holy City here is "the Gospel church, returning out of her long and anti-Christian captivity." Thus, "the building of this wall, that is here spoken of, it must be understood, is the recovering again the purity of those doctrines, in which the Lord Jesus, with all his benefits, is found and made ours for our everlasting defence and safety."

*Jerusalem in Christian Hymns.* As early as the sixth (or, possibly, the

seventh) century, a great hymn was created by the Latin Church, known by its first two lines as *Urbs beata Hierusalem, dicta pacis visio*, translated by J. M. Neale (1851) as *Blessed City, heavenly Salem, vision dear of peace and love* (for a full discussion, see John Julian: *Dictionary of Hymnology*, pp. 1198-1200).

A notable hymn, *Jerusalem, the Golden*, is a part of one of the most important compositions of the later Middle Ages, *De Contemptu Mundi*, of Bernard de Morlaix (of Cluny), of the 12th century. The entire poem extends to some 3,000 lines, and is devoted to the subject of the advent of Christ to judgment, with the purpose of persuading men to have only contempt for the world. It is from the section beginning *Hora novissima*, that the great hymn *Jerusalem, the Golden* derives. (See Julian 532-534. The entire work is translated by Henry Preble, with extensive notes, in the *American Journal of Theology*, 1906, X, 72-101, 286-308, 496-516. There was a critical edition published by H. C. Hoskier, 1929. See also J. M. Neale: *The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country*, London, 1859. The cantos beginning *Urbs Syon indyta*, form our hymn known as *Hail Zion, City of Our God*.)

From a fifteenth century manuscript comes a less familiar hymn, *Jerusalem luminosa*, beginning, in the English form, *Light's abode, Celestial Salem* (See Julian 579, 580).

The hymn *Jerusalem, My Happy Home*, of about the beginning of the seventeenth century, by an unknown author, in its original form extended to twenty-six stanzas of four lines each. It began to appear in English hymn books as early as 1693, and from then on some of its stanzas may be found in almost all of the major hymn books of the church. (See Julian 580-583; H. Bonar: *New Jerusalem*, 1852; etc.). The well-known *Jerusalem on*

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.



High, by Samuel Crossman (1624-1684) was first published in 1664. John Newton's (1725-1807) universally used *Glorious Things of Thee are Spoken*, first appeared in 1779. The lesser known *Jerusalem, Jerusalem, enthroned once on high*, was published in 1827 by Reginald Heber (1783-1826). The anonymous *A Heavenly Jerusalem*, first appearing in the *Paris Breviary* of 1822, was translated by I. Williams in 1839. Samuel Johnson (1822-1882), an American, joint author with Samuel Longfellow of *A Book of Hymns for Public and Private Devotions* (1846) was the author of *City of God, how broad and fair* (1864). In *Julian's Dictionary*, pp. 1381, 1382, are listed forty-three hymns whose first lines begin with the word Jerusalem (or Hierusalem), and, pp. 1454, 1504, thirty beginning with the words Sion or Zion (some of these refer to identical hymns).

*Jerusalem in Poetry*. In addition to the poetry that has entered into the hymns of the Christian Church, there are many poems centered upon the history, or the hope, or the typical significance of the Holy City. By far the most famous is the "Jerusalem Delivered" by the gifted, though tragedy-beset, Italian poet, Torquato Tasso, 1581 (1544-1595), translated into English by Edward Fairfax in 1594, in which love stories are romantically interwoven in his imaginary presentation of the episodes of the First Crusade. Possibly the best-known one written in English is "The Fall of Jerusalem: A Dramatic Poem," by the great ecclesiastical historian Henry Hart Milman (London, 1820. Reprinted in his *Poetical Works*, London, 1839. Vol. I, pp. 1-114; and, in part, in Geo. A. Kohut: *A Hebrew Anthology*, Part II, pp. 985-1034.)

For many others, worthy and mediocre, see Elon Foster: *Cyclopaedia of Poetry*, 2nd ser., New York, 1884, pp. 259-275; and Henry C. Fish: *Heaven in Song*, New York, 1874, pp. 137-171, 180-184, 228-231, with two renderings of J. M. Meyfart's "Jerusalem, Thou City Fair and High," pp. 182-184 and 499-501; and the sixteenth century poem, "O Mother Dear, Jerusalem!" extending to thirty-one stanzas of eight lines each. Quite a number of poems on the subject of Jerusalem, not found elsewhere, are in a treasury of good things, *Lays of the Holy Land* (2nd ed., New York, 1871). Lord Byron wrote on the destruction of Jerusalem by Titus, beginning, "From the east hill that looks on thy once holy dome"; and Lord Tennyson also on the same tragic event. "The Fall of Jerusalem," in which are the lines, "Signs on earth and signs on high



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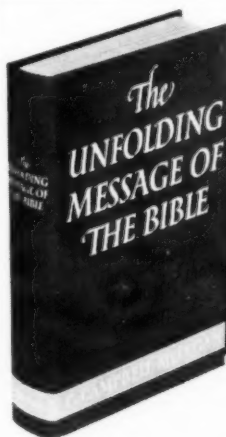
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prophesied thy destiny." Kohut (Vol. I, pp. 474, 475) inserts a poem, "On Jerusalem," by Matthew A. Berk, and reprints Books X and XI from the *Judaica*, on the destruction of Jerusalem (pp. 460-472), by Johnson Pier-son.

*Jerusalem in Art.* Cities, as such, have never been a major theme in painting, and Jerusalem is no exception. Of the 750 items mentioned in the American Bible Society's *The English Bible and British and American Art*, only one painting on Jerusalem is mentioned (the one by Eastlake). Of course, there are a number of paintings of episodes in the Life of Christ that occurred in the Holy City, as Christ before the Doctors in the Temple, the Crucifixion, etc., but these do not emphasize the subject of the city as such.

There was a famous painting by Wilhelm von Kaulbach (1805-1874) on the destruction of Jerusalem, in the New Museum, Berlin, but I do not know where it might be today, since World War II. Also, on the same theme, one hung in the New Ponakothek in Munich.

Sir C. L. Eastlake (1793-1866), President of the Royal Academy and Director of the National Gallery, painted the well-known *Christ Lamenting over Jerusalem*. Thomas Seddon (1821-1856) who accompanied Holman Hunt to the Holy Land, 1853, devoted five months to his moving *Jerusalem and the Valley of Jehoshaphat* (see E. T. Cook: *Popular Handbook to the Tate Gallery*, I, 1898 pp. 51-55). A painting by Thomas Hovenden (1840-1895), *Jerusalem, the Golden*, is in the Metropolitan Museum of Art; another, by F. E. Church (1826-1900), *Jerusalem from the Mount of Olives*, hangs in Cooper Union, New York City; and the *Jerusalem of Oskar Kokoschka* hangs in the Detroit Institute of Arts.

Part II of "A Bibliography on the Holy Spirit" will appear next month.

## SOLDIERS ON THE HOME FRONT

[Continued from page 19]

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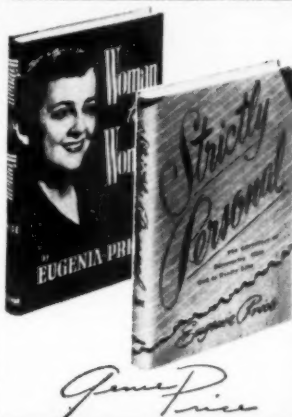
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Note: In presenting this article we have been keenly aware of the impossibilities of sharing more than a small part of the full story. There are many other former students of Moody Bible Institute, equally used and blessed of God; other organizations truly raised up of Him in which former students are carrying on outstanding work.

We ask the indulgence of these folk, trusting that the article will serve to remind all who read it not only of those named, but also of the hundreds of others whom God is likewise using in very special ways.

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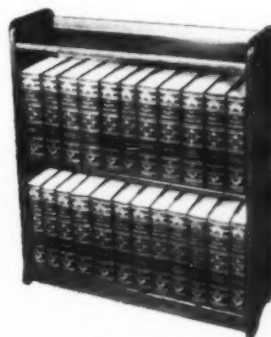
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## Old Testament History

AN OUTLINE OF OLD TESTAMENT HISTORY, by Charles F. Pfeiffer  
(Moody Press, Chicago, 160 pages, \$1.50)

THE need for a concise, up-to-date treatment of the history of Old Testament times has been met to a considerable extent by the author of this book. He regards the Bible as the inspired word of God to men and terms it "the one indispensable tool for a knowledge of Bible history." At the same time he recognizes and uses extensively the primary sources, such as the inscriptions on stone and the cuneiform clay tablets discovered during the last century throughout Egypt and Mesopotamia.

Dr. Pfeiffer clearly states that there is a distinct philosophy of history throughout the Bible. Its writers aimed to glorify God; to reveal Him as sovereign in wisdom, power, holiness and love; and to produce an attitude of faith and obedience.

The writer gives us a well-proportioned condensation of the mass of historical material in the Old Testament. In simple, clearly outlined style he covers the period from the creation to the Roman occupation of Jerusalem in 63 B.C. The biblical data is enhanced and elucidated by constant well-chosen reference to the contemporary historical records discovered by the archaeologists. A rather extensive bibliography of recommended works in Old Testament history is included.

While the general tenor of the book is good, unfortunately it contains

enough inaccuracies to lead the unwary Bible student astray in a number of details. For example, important Aramaean states arose during the twelfth and eleventh centuries B.C., not "after the tenth century B.C." (p. 29). Israel did not march "through Moab" (p. 45), but around it as well as around Edom. The tribe of Dan had difficulty in maintaining itself in its tribal territory because of the Amorites (Jud. 1:34), not because of the Philistines—who did not arrive in Palestine in force until after 1200 B.C. The tribe of Ephraim, not Benjamin, did not take part in helping Jephthah (p. 58).

The Ammonites (I Sam. 11), not the Philistines, besieged Jabesh-gilead (pp. 61, 67). Tarshish was almost certainly located in or near Spain, not in or near India (p. 79). It is incorrect to place the siege of Samaria in II Kings 6, 7, during the reign of Joash (p. 93); it was Benhadad I, not II, who besieged the city when Jehoram was king. It was Elijah (II Chron. 21:12), not Elisha, who remonstrated with Jehoram, King of Judah (p. 103).

As a study guide for Bible college and institute students, the value of the book would be increased by a much greater use of Scripture references. If these drawbacks can be rectified in a later edition, this will be an excellent handbook for the study of Old Testament history.—John Rea.

## The Church in China

COME WIND, COME WEATHER, by Leslie T. Lyall (Moody Press, Chicago, 95 pages, \$2.00).

ONLY one who has lived in China, who has known intimately the Chinese people and some of the Christian work, and who has sufficient command of the language to read the accounts and talk with the people who have come out of that land, could give us a reasonably accurate account of what these past ten years have meant to the Christian church there.

Mr. Lyall has all these qualifica-

tions. In *Come Wind, Come Weather* he has organized his information well and presented it in very stirring fashion.

This is an important book. The subtitle indicates the timeliness of its message—"The Present Experience of the Church in China." It is also a disturbing book—one that not only should stimulate renewed prayer for the Christians of China, but also an awareness that our warfare is real and perilous and that the astuteness of the enemy is not to be despised.—Harold R. Cook

## How to Tell Stories

**STORYTELLING—IT'S EASY**, by Ethel Barrett (Cowman, Los Angeles, 165 pages, \$3.25)

"Storytelling—It's Easy" is a rather misleading title! The contents of this new textbook reveal in a forceful way that it is *not* easy to be a good storyteller. However, there is encouragement and hope held out to those who would be such. The price to be paid is study, hard work and practice.

Teachers in this field will welcome a new volume from a well-known authority on the subject. From her wide and continuing experience, the author draws illustrations for the theory she so ably expounds. Students will find each of the chapters significant. Those already actively participating in storytelling should find here new ideas to improve their art.

Material is also given on such subjects as delivery (of the story), narration (different types), dialogue (bringing characters alive), imagination ("to imagine a thing is to image it"), music in the story (an adventure with a new idea) and application in the Bible story (integrated and otherwise).—Gladys Mary Talbot

## Missionary Venture

**STONES OF FIRE**, by Isobel Kuhn, (Moody Press, Chicago, 224 pages, \$3.50)

"A stone is the last embodiment of principle—hard and cold. Fire is the essence of passion—warm and energizing. Put the two together, and we have principle shot through with passion—passion held by a principle." Around this quotation from G. Campbell Morgan, Isobel Kuhn weaves this lovely missionary story from Lisu land.

Mrs. Kuhn is unsurpassed as a writer of books of missionary work. They are permeated with challenge and interest. This story is simply told and easy to read; yet it is bound to leave a lasting impression on the reader. As he reads of God's "polishing" in the lives of Third Sister and the young evangelist Luseng, the reader will find God speaking to his own heart. He will find himself searching his life for anything that may be displeasing to God.

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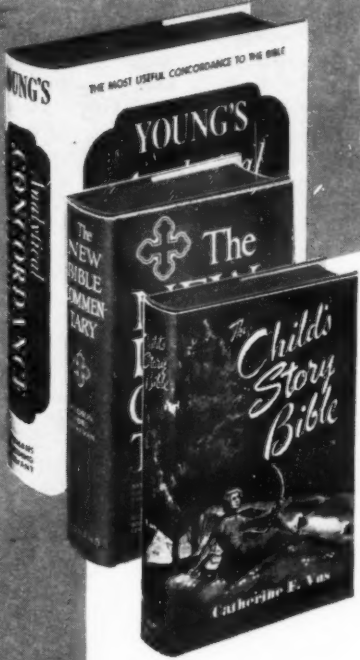
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### New Testament Synthesis

**AN OUTLINE OF NEW TESTAMENT SURVEY**, by **Walter Dunn** (Moody Press, Chicago, 176 pages, \$1.75)

This is the second book in a projected series, one which the author, a member of the faculty of Moody Bible Institute, is well qualified to write.

Mr. Dunn first presents some very helpful background and introductory material to the study of the New Testament as a whole. He then develops a clear and concise picture of the general content of each book, with a discussion of the author, date, destination, purpose, outline and special features.

Useful charts and maps are interspersed throughout. One extremely worthwhile feature is the list of suggested readings for each book. Appropriate explanatory footnotes give additional aid.

### More Than Conquerors

**THEY FOUND THE SECRET**, by **V. Raymond Edman** (Zondervan, Grand Rapids, 159 pages, \$2.50)

The sub-title of the book reveals its contents, "Twenty Transformed Lives that Reveal a Touch of Eternity." Here are brief accounts of the crises in the lives of Christian men and women who became more than conquerors through Him that loved them. Their experiences were not all the same, but the results were the same in godly living and spiritual service. Some of the folk are from another day, such as Bunyan, Moule and Moody. Others are our contemporaries Eugenia Price, Walter L. Wilson and Richard Halverson.

The author carefully records the working of the Holy Spirit in the lives of these twenty and their acceptance of the Holy Spirit as a definite act of faith. There is no excess emotionalism or undue excitement nor a great deal of agonizing or praying through. There is a realization of a definite need and a seeking for the answer.

Oswald Chambers seems to sum up the heart of the situation. It is said of him, "It was with implicit obedience that Oswald Chambers learned, on the basis of Luke 11:13, that by faith we receive the fulness of God's Spirit, just as by faith we receive the Lord Jesus as Saviour."

This is an excellent, practical book much needed in this day by God's children who desire His best that He

might have their best.—*Kenneth O. Bouton*

### C. S. Lewis Essays

**THE WORLD'S LAST NIGHT AND OTHER ESSAYS**, by **C. S. Lewis** (Harcourt, Brace and Company, New York, 113 pages, \$3.00)

Seven articles by a well-known Christian apologist now a teacher at Cambridge, written in his usual pungent, thought-provoking style. Though in a few points we might differ from Mr. Lewis, yet on the whole his writing is scriptural and stimulating. He possesses the notable ability of expressing deep theological truths in understandable language with a minimum of professional theological jargon.

This reviewer was especially helped by the articles on "The Efficacy of Prayer," "On Obstinacy in Belief" and "The World's Last Night" (from which the volume draws its title). In the latter, Lewis does not discuss or recognize the distinction between the rapture and the revelation, but he does argue convincingly for the reality of the second coming of Christ and its imminency. He says of the Lord Jesus that "His teaching in the Scriptures quite clearly consisted of three propositions: (1) that He will certainly return, (2) that we cannot possibly find out when, and (3) that therefore we must always be ready for Him" (page 107).—*G. Coleman Luck*

### Science and God

**THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE**, edited by **John C. Monsma** (Putnam, New York, 250 pages, \$3.75)

This is an unusual book. Forty men, all trained as scientists, give expression to their belief in the existence of God and the evidences of His hand in the universe.

In the face of present-day skepticism and even atheism, in many quarters, a book of this kind is welcomed. Its basic premise is that "science can establish, by the observed facts of Nature and intellectual argumentation, that a super-human Power exists." While, as the editor states, special revelation is needed to identify and describe this Power, atheism is effectively answered by proceeding from the main thesis.

The fields of science represented are varied. Physics, mathematics, chemistry, zoology, biochemistry, genetics, astronomy, chemical engineering, medicine, along with other areas, are drawn upon to illustrate principles of design, providence and intelligence



in the universe. Specialists in each field, writing from their own experience, have presented a strong argument for God and His relationship to creation.

To students and pastors, particularly, this book should prove valuable. Though popularly written, it supplies effective illustrations of many of the basic truths of Scripture concerning the nature and activity of God. While there is variety in viewpoints, the central argument presented is consistent. The discerning reader will gain from a reading of this volume.—  
*Walter M. Dunnett*

### Autobiography

**BOB AND HIS BUDDIES** by Bob Murfin (Moody Press, Chicago, 160 pages, \$1.49)

If you know Bob Murfin, you already know what to expect from his pen. He smilingly puts all of his genial and youth-loving personality into these true stories that will thrill every boy and girl, every young person and every adult. And that's the way Bob planned it, because this interesting book is actually three stories in one. Part one takes the reader back into Bob's early years, tree house and all. Part two permits an intimate peek into Bob's fast-moving school days, Bible school, college, and . . . well, some special surprises. Part three continues through some Navy experiences with Bob and then prayerfully presents his current usefulness in the Lord's work.

God is using Bob in some remarkable ways—all because his life belongs to Him. There are thrills, excitement, surprises, dangers, defeats, disappointments—all these and more as you try to keep up with Bob. But you'll enjoy trying!—*L. E. Matthews*

### Fishing for Men

**DON'T LOSE THAT FISH!** by Ivor Powell (Zondervan, Grand Rapids, 151 pages, \$2.50)

An internationally-known evangelist has given us a well-written, interesting and helpful volume on the principles of evangelism.

Basic to the author's thesis is the promise of our Lord to make His disciples "fishers of men." Among the principles especially noted are: (1) Whenever possible, the evangelist should personally counsel with new converts; (2) The soul winner should be careful to determine whether the person is really under conviction; (3) A fervent burning of one's own spiritual fires is essential to an effective witness. Other profitable sug-

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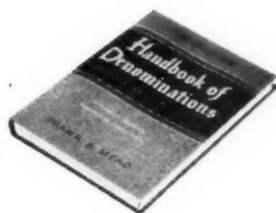
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gestions are given to those who would "land" fish for the Master.

This reviewer would offer only one adverse criticism of the book—that the illustration in chapter one unnecessarily records irreverent conversation.—Charles Horne

## Practical Christianity

WHEN HEARTS GROW FAINT, by J. K. van Baalen (Eerdmans, Grand Rapids, 119 pages, \$2.00)

J. K. van Baalen is the author of several well-known books on the cults. In this, the most recent of his works, we are given practical instruction on the way to realize joy in the midst of God's testing and Satan's temptings. The author was approaching his seventieth birthday at the time of writing and is thus well qualified by experience to offer such counsel. The principles set forth are adequately illustrated, and that occasionally from van Baalen's own life. This worthy volume undoubtedly will be of much encouragement and inspiration to many on the pilgrim pathway.—Charles Horne

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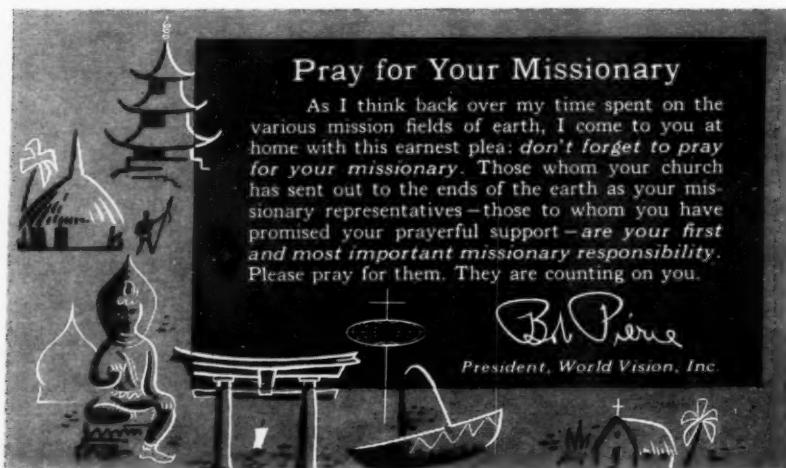
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## Book Briefs

THE GOD-FILLED LIFE, by Merrill F. Unger (Zondervan, Grand Rapids, 155 pages, \$2.50). A well-known theologian and archaeologist devotes his scholarly thinking to meditation on twenty devotional subjects. Here is refreshing reading for busy servants of the Lord anywhere in the harvestfield.

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GIFTS FROM THE LAND, by Virginia Whitman (Muhlenberg Press, Philadelphia, 164 pages, \$5.95). A lovely devotional book—large size, fine paper, twenty three beautiful nature photographs, full page inspirational messages for each season, plus ten or twelve for each month. The illustrations from nature are given edifying spiritual applications. Many deal with various aspects of the deeper Christian life, but the way of salvation is not neglected. The book would make an attractive gift that would bring both pleasure and profit.

# idea NOTEBOOK

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## Is Your P.A. Planned--



## or Planted?

By DONALD HARRIER

**DOES** your congregation hear well?

Do those latecomers in the last pew have to cup a hand to their ear to hear the sermon? Or do the old faithfuls up front shrink in their seats because of the blast? What about the men in the choir, the mothers in the nursery, those in the overflow room? Can they comfortably hear all parts of the service?

Today, with congregations and churches the size that they are, it is rarely that we find a church without a public address system of some kind. But just a microphone, an amplifier and several speakers (the basic parts of a P.A. system) placed rather haphazardly will not guarantee an effective sound system. The system must be properly planned in order to do the job.

In one church recently the soloist was bothered by an echo as she sang—an echo caused by poor speaker placement. The choir director was then forced to fumble with the controls of the P.A. system located on the pulpit shelf. With the volume turned down the soloist was content and the congregation could also hear the music. Out in the overflow room, however, worshipers were left high and dry—without music and without any explanation. Then, to make matters worse, the choir director forgot to turn it back up for the remainder of the service.

† To begin with, speakers in the main auditorium must be balanced. This means having them adjusted so that

the sound is clear, without echo and at the same volume throughout the entire auditorium.

Speaker placement depends on room design and size. Make sure you have enough speakers properly spaced. In the overflow room have a separate unit to control all the speakers at once.

The nursery presents a special problem—children. Speakers must be adjusted so the service can be heard over the noise, and yet not be so loud that it is annoying. One way to accomplish this is to have several speakers adjusted at a lower level rather than one turned up loud.

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### 4. HOUSING AND EQUIPMENT P.A. System, Planning a

I remember one church where the nursery was adjacent to the auditorium and separated by large glass panels, so mothers could both hear and see the service. The room was long and narrow with only one speaker at the front. When it was adjusted for normal volume, those in the front heard adequately but those in the back could not hear at all. When it was adjusted so those in the rear could hear, it was then too loud for those in front. The solution was simple and inexpensive. A corner speaker was placed in the back, and both front and back speakers were adjusted so that all could hear equally.

Each speaker system must have its own control unit as well as an adjust-

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ment for each speaker. For example, suppose the entire church sound system is operated from one amplifier (that part of the P.A. system which increases the volume going into the speakers). If the main volume on the amplifier is adjusted, it will affect all the speakers. If the amplifier is turned up or down to satisfy conditions in the auditorium, then the volume in the nursery and other rooms may not be at the proper listening level. A separate control for each room will eliminate this problem.

♦ WHERE should microphones be placed? Smaller churches need only a pulpit microphone for congregational listening. However, for churches with additional rooms it is necessary to put a microphone above the choir and even at the piano. The choir microphone will also pick up the organ. Larger churches, of course, need these extra microphones for the congregation to hear as well.

Placement of the choir microphone for good balance is largely by trial and error. Usually three to five feet above the first row of the choir is sufficient. This aids congregational singing for those in other rooms.

Most standard P.A. amplifiers provide for two or three microphones and a record changer. If more microphones are needed, external mixers can be purchased. An external mixer is a unit which plugs into one of the microphone channels on the P.A. amplifier. This in turn handles two or three additional microphones. Thus, it is possible to change a single microphone input on the amplifier so that it will handle two or three microphones.

Other possible locations for microphones are at the baptism and communion table.

If no special booth is designed for the P.A. amplifier, the rear of the auditorium may be best. In this way adjustments can be made without distracting worshipers, and the operator can hear the way the service sounds to the congregation. Many churches use a side room for the amplifier. This is out of the way and eliminates distraction. However, the operator has no idea how the service sounds in the auditorium.

It is possible to use a remote control unit somewhere in the rear of the auditorium and have the amplifier at the front or in a side room. This way the adjustments can be made from either position. Of course, the poorest place for the amplifier is near the pulpit. The pastor has enough responsibilities without operating the P.A.

♦ It is not necessary to spend a large amount of money for a suitable P.A.

## LOST AND FOUND TREE

By Evelyn Witter

Children in your Sunday school who misplace gloves, hankies and purses can more readily locate their lost items if these articles are displayed on a "Lost and Found" tree.

Here's how it's done. Take a small tree bough and hammer several small holes into it with a nail. Then glue sucker sticks into each hole. Hang the tree on a wall or on a bulletin board where the lost items can be displayed prominently for re-claiming.

system, but *do* spend what is needed. When considering a P.A. system for your church, call in a sound engineer—not just a repairman or hi-fi fan. Good advice might cost, but it will certainly pay in the long run. Expect trouble if you install cheap equipment.

Some churches are designed so the one at the pulpit can be heard well without additional help. If the church auditorium does not need sound reinforcement, don't use it. It can be very annoying to be in an auditorium with proper acoustical design, where a P.A. is so loud that it is on the verge of ringing, or where the sound bounces around, giving an echo effect.

If you're in the process of selecting or installing a P.A. system, here are a few hints on equipment.

Choose an amplifier that has the proper wattage and enough microphone and phono inputs to suit your needs. How do you determine this? Simply multiply the number of speakers used times the wattage rating of each speaker. For example if you are using four 10-watt speakers in the auditorium and four 5-watt speakers in the additional rooms, you would need 4 times 10=40 watts and 4 times 5=20 watts, or at least a 60-watt amplifier. One manufacturer suggests, that you approximate the necessary wattage, then choose the next larger size.

Be sure the speakers are properly rated. That is, if you need 10-watt speakers, make sure they are rated for at least ten watts and not something less. An underrated speaker is apt to burn out if it is fed too much power. A power rating of about ten watts is usually sufficient.

Use "low-impedance" broadcast type microphones (Get any hi-fi fan to explain this to you). Since P.A. amplifier inputs are what engineers call "hi impedance," a microphone



matching transformer must be used with each. Hi-impedance microphones can only be used for short distances—about ten to twenty-five feet from the P.A. amplifier, while low-impedance microphones can be used for almost any distance.

† **FINALLY**, make sure the system is properly installed.

The responsibility of operating the P.A. system should rest with two or three people acquainted with the system. If no one in particular is appointed, chaos could easily result.

One church had their overflow room in the rear of the auditorium, where latecomers were obliged to sit. The speakers were mounted in the ceiling and controlled separately from those in the auditorium. During a recent service no less than four different people changed the volume and tone controls. At the beginning of the service it was difficult to hear, but at the close it was impossible.

When we choose a pastor, choir director or youth leader, we carefully consider qualifications and background. But when it comes to selecting an operator who can make their ministry heard, almost anyone who can turn on a radio is permitted to use (or mis-use) it.

When the P.A. system is installed, make certain there are written instructions for its use, with diagrams showing where the speakers and controls are located, as well as the location of microphone outlets. A P.A. system is not of much value if no one is familiar with the layout.

In one church I know the P.A. system was handled by the pastor's son, who was the only one who knew the layout. When he went off to college, all they could use was the pulpit microphone. This could have been avoided if a functional diagram had been filed in the church office or attached somewhere near the amplifier.

Any piece of sound equipment needs periodic maintenance, regardless of its cost. This includes checking and replacing weak tubes, repairing worn microphone cables and generally inspecting the unit. If this is done about twice a year, the equipment will last much longer and give little or no trouble.

In my work I use four amplifiers; they are on about twelve hours a day, seven days a week. These amplifiers have been in operation for the past two years, with only weak tube replacement. This means the same amplifiers would have served a church for about thirty years—an average of

five hours per week. Maintenance pays!

The planning, installation and maintenance of an adequate sound system in your church deserves careful consideration. Are you sure that this aspect of your church's ministry is receiving the attention it should? **END**

## Why Men Desert the Church

I do not wonder at the world having left the pulpit. The pulpit is being left more and more and will soon be invested with the dignity of solo singing to unheeding emptiness. The sooner the day shall come the better. If it has to be that the world is invited to listen to some man's doubts and momentary feelings, if the world is to be taken into the confidence of some diarist, who writes down from day to day the impossibilities with which he has been struggling. But a Bible ministry will never be deserted, a Bible-loving church will be a growing quantity; the minister that tells, in the language of today, what was written by the Lord, as from eternal ages, will be recognized as a man who has come from the inner sanctuary with messages that he simply delivers, and with messages that startle and surprise himself with holy amazement.—Joseph Parker

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## Do YOU Know Him?

By Peggy Wendell

My name is Catalina. That's Catherine to you in English. But I don't know English. I speak a much easier language. It is Tojolabal (Toehoe-la-BAAL). That means "clear words." That's why it is so much easier than English. We all speak "clear words" here in my village in southern Mexico. There are many boys and girls my age, which is twelve. When we don't have to help our parents with the work we often play on the grassy square in the center of the village. We run races and play tag, and sometimes I laugh so hard I just roll over and over on the grass.

Would you like to know about my family? I have such a nice family! I'll tell you about the most important ones first. They are my grandfather and my grandmother. Tatabuelo (Tata-BWAY-lo)—that's my grandfather—must have been a very handsome man when he was young. Now he's old and wrinkled and has white hair, but he walks erectly—just not so fast as his son, who is my daddy. And his eyes have crinkles around them. I think I know why. It's because he has always smiled so much. He loves us all. I guess that's why he smiles.

Then there's my Nana Vila (Nannah VEE-la), my grandmother. She's younger than Tatabuelo and can walk faster. She's kind of fat now, but she still walks very gracefully. Often she carries water to the house when my mother is busy working in the cornfield with my father. She doesn't ever seem to have trouble balancing the big jug of water on her head.

Why are my grandparents the most important? Well, they just *are*! They are older and wiser than we are, and we always consult them about important decisions that have to be made.

My father's name is José (Ho-SAY)—Joseph to you. He is the youngest son of my grandparents, and so he has inherited the family home. The youngest son always does, and then the parents live with him and he takes care of them until they die. My daddy is handsome! He works very hard in his fields and that makes his brown body hard and sinewy. You should see him when he is all dressed up. Then he wears a clean white shirt with long flowing sleeves. There's embroidery around the stand-up collar and embroidery around the tight cuffs. My mother has done all this. His white pants have the legs rolled tightly to the knees and he wears a red knit sash around his waist. Then he is *really* handsome!

The prettiest one of all is my lovely mother. Her name is Maria. She is tall and slender. I love to see her bringing water to our house. Such a pretty picture with her white blouse and full, long, red skirt, which she pulls up a bit so it won't catch on the bushes along the path. I've never known her bare brown feet to slip on that path, even when the time of the rains has come and it is wet and muddy. And when she comes to the door of our house she barely pauses, but just grace-



fully ducks a bit so the jug of water won't hit the top of the doorway.

My mother was an orphan, and so she was married to my father when she was only twelve, just my age. She was happy to come to this house for my Nana Vila was very kind to her. She taught my mother to cook over the open fire and to pat out the round corn pancakes. We call them tortillas (tore-TEA-yas) and we eat them with every meal. I guess that's why mother is such a good cook, and also why she keeps our dirt floor so well swept and clean. My grandmother taught her all.

I have a little brother, Lencho (LEN-cho), and a baby sister, Margarita. I've had almost full care of Margarita since she was about six weeks old. Now she can walk, so I don't have to carry her on my back. When a visitor comes into the yard in front of our house, she runs fast and hides behind my red skirt. Then she peeks around and grins mischievously. It took a long time for her to get used to the white foreign ladies who live next door to us. Now she likes to go to their house and play with the toys they keep in a big box under the bookshelves; but she doesn't want to sit on their laps.

Lencho likes to go to their house too, and he likes to play with their toys. But he also likes to listen to the stories they tell about a man called Jesus, who is God, too. You can't see this man, but they say that He is alive.

Sometimes when I'm in their house alone or with Margarita and we're playing, I see the foreign ladies sitting at their table and their heads are bowed, and their eyes are closed. One of them is talking, and though I can't understand a word of what she is saying, yet I have a feeling that she is talking to this man that I can't see. I also have a feeling that He is right there. I wish I could see Him and talk to Him, too. He must be a wonderful man. Kinder than even my Tatabuelo or my daddy. But I can't see Him. So I can't really believe that He is there.

Lencho believes that He is there. Lencho says that when he gets big he is going to follow this man and talk to Him, and not ever go up to the mountains with the witch-doctors. Lencho says he doesn't care what the other people in the village will say to him or how much they will laugh at him. But Lencho is only six years old.

Sometimes I want so much to believe. So very much! But if I do, then when I get big enough to marry, no boy will want me because the Christians are despised in my village. There are two families in our village

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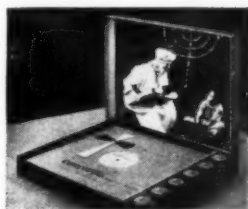
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who are Christians. They always are very happy. They love to come to the foreign ladies' house and sing. The songs are so pretty and happy-sounding. I like to listen to them. But the rest of the people in our village hate these Christians because they have done a terrible thing. They have broken with the old ways, the ways that have been followed for a long, long time. That's being disloyal to our tribe, and that's a terrible thing.

One time the men of the village had a meeting. They wanted to drive out the Christians. But the village president said that the laws of Mexico were greater than the laws of our tribe, and the Mexican laws say that the Christians have a right to be Christians if they want to. So nothing was done.

But all the people laugh at them. Sometimes they spit at them. Sometimes they set fire to their cornfields. Sometimes their animals are stolen.

Their children play with us once in awhile. Often we forget that their families are hated. But then sometimes someone remembers and says, "Ha! Ha! you're Christians! No one will want to marry you when you grow up!" And pretty soon the Christian children stop playing with us and walk away.

One time our whole family came close to believing in this man Jesus. We were all sitting around the fire there in our house one night, and we were roasting ears of corn. My daddy leaned over towards the fire and turned an ear of corn to its other side. "This man Jesus is good," he said. "I think we should all follow Him." Tatabuelo looked very serious. Anxiously I watched his wrinkled brown face. He nodded slowly. "Yes, He's good. We should follow." My mother and grandmother looked up quickly, their faces alight. They were nodding too.

All of a sudden an awful feeling came up inside of me. Things were changing so fast, and I didn't want them to! "Then who knows who will marry me!" I didn't mean my voice to be so loud, but I couldn't seem to help it.

That did it. They knew I was right. None of the boys in the village would want to marry a Christian girl.

Nothing more was said. But the light that had been on my mother's face went away. My grandmother looked sad. But I knew they wouldn't do this thing which would ruin my whole life. I wanted to tell them, "It doesn't matter if nobody wants to marry me! Let's all follow!" I wanted to tell them that. But I couldn't. For it did matter.

The foreign ladies looked sad the next day when my mother told them

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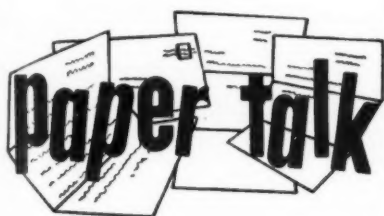
what had happened the night before. (She didn't know that I overheard.) I wondered if they would let me come into their house any more and look at their picture books and play with their toys.

For a whole day I stayed away from their house. When Margarita wanted to go there and play I made a tent out of our blanket hanging on the line to air. We pretended it was her house and she forgot about playing with the foreign ladies' toys.

The next morning my mother told me to take them the tortillas that the ladies buy from us each day. I was afraid to go. But I don't disobey my mother, so I took the embroidered cloth with the tortillas inside and went through the gate into their yard. "Thank you, Catalina!" said foreign Lady Julia, and she put an arm around my shoulders and gave me a little hug. I knew then she wasn't angry with me. She gave me the money for the tortillas and I went back through the fence into my yard again.

I'm glad the foreign ladies still love me. And I wish I could see their wonderful Jesus so I wouldn't be afraid to follow Him.

Do you know Him? If you do, maybe you will talk to Him and tell Him about me. Somehow—some day—maybe He'll do something to help me. I hope so.



Lynn: I like the story about Catalina this month, don't you?

Lee: Yes, you almost think you are visiting in her village in Mexico. I'm going to pray for all the boys and girls like that who need to know the Lord Jesus as their Saviour. We don't realize how hard it is for people in some other lands to decide to become Christians because of some of the problems it involves.

Lynn: Miss Wendell is a missionary working with Catalina's tribe under the Wycliffe Bible Translators. I wonder if she knows any boys or girls who would like to be pen pals. Several have written us for a pen pal in Mexico.

Lee: Maybe she will tell some to

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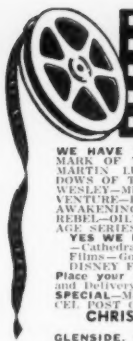
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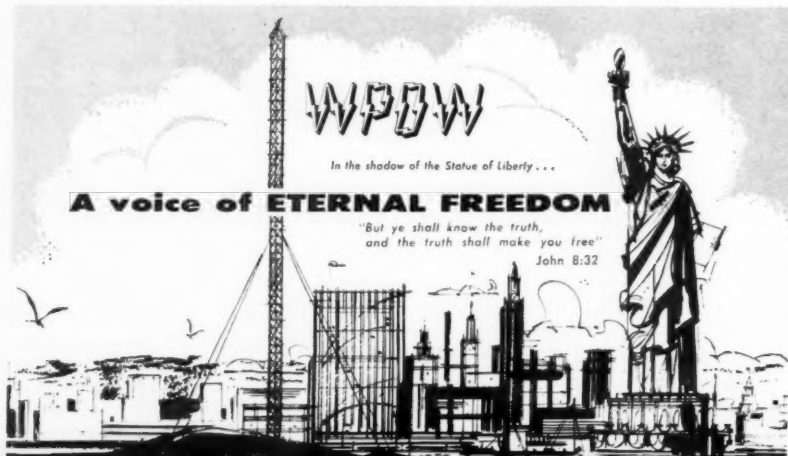
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write us. Here is a nice letter from a boy in Harper, Wash. He is Bob Mattson, and he writes a thank-you letter. "Thanks so much for helping me with some pen pals. I was glad to get your list, and hope I will be able to use the names in my class."

Lynn: That was nice of him to write like that. Any interesting letters among those you are answering?

Lee: Oh yes, all of our letters are interesting. Here Beverly White, Apopka, Fla., says her intermediate Sunday school class would like some missionary children "to correspond with from all over the world." And Jonny Bill Overmyer, nine, of Hartford City, Ind., says he enjoys reading Paper Talk and would like to write to a boy in Minnesota or Wisconsin. And here's Judy Cluett, ten, from Montreal, Que., who'd like a pen pal from Vancouver, and Anita Mahan, thirteen, from San Pedro, Calif., who'd—

Lynn: Wait—that's all we can talk about until next month when we hear from lots more boys and girls who write to

*Lee and Lynn*

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**Bible Namesakes**

By Ida M. Pardue

Bible names have been translated into just about every language. Fourteen are listed below. Do you know for which Bible person each is a namesake? Answers below:

- |              |              |
|--------------|--------------|
| 1. Ivan      | 8. Marta     |
| 2. Pierre    | 9. Anita     |
| 3. Paolo     | 10. Elise    |
| 4. Jaime     | 11. Jacques  |
| 5. Madeleine | 12. Giuseppe |
| 6. Maura     | 13. Andre    |
| 7. Manoel    | 14. Julie    |

Answers to "Bible Namesakes"

- |               |              |
|---------------|--------------|
| 1. John       | 7. Emmanuel  |
| 2. Peter      | 6. Mary      |
| 3. Paul       | 5. Magdalene |
| 4. James      | 4. James     |
| 5. Anna       | 3. Paul      |
| 6. Martha     | 2. Peter     |
| 7. Andrew     | 1. John      |
| 8. Joseph     |              |
| 9. Jacob      |              |
| 10. Elizabeth |              |
| 11. Anna      |              |
| 12. Giuseppe  |              |
| 13. Andre     |              |
| 14. Julie     |              |

Moody Monthly





BILL PEARCE

# OFF THE RECORD

» At the moment I'm engulfed in melodic instrumental music from London. This is **THE MICKELSON TOUCH**, Word Records (8056-LP). Once again this prolific personality has given us some beautiful, easy-listening instrumentations via strings, horns and brass, with some trombone solos interspersed. The soloist has a nice tone, and does a very conventional job in all of his playing. I feel he could have loosened up and enjoyed the spiritual *Swing Low* a little more. He has a nice high register and uses it quite frequently in such selections as *Submission* and *Swing Low*.

The over-all orchestral sound doesn't come through quite as freely and inspired as some of Mickelson's earlier work with this group. Some of the arrangements, although lovely, sound unlike him in their rather conventional settings. Yet, throughout, the life of the music exists in his changing mood, key and tempo.

*My Task*, in which trombonist Jock Baines firmly hits high C, is commendable. *Lead Kindly Light* and *Bless This House* are nice. The frosting on the cake is their very light and lilting rendition of *Springs of Living Water*.

» While we're still on the instrumental side, let's catch some of the jubilation of The Houghton College Trumpet Trio in their album, **TRIO ... IN CONCERT**, Diadem Recordings (DLP-127), 1553 Plainfield N.E., Grand Rapids, Mich. These trumpeters and their pianist, John Nordquist, do a clean, forthright job with considerably more finesse and creativity than the average group of trumpeters. The album contains some nice piano solo work, but their vocals lack maturity, sensitivity and music.

Titles include *In My Heart There Rings a Melody*, *Power in the Blood*, *He Keeps Me Singing*, *All Hail the Power*, *Breaking of the Bread*, *He Leadeth Me*, *If You Want Joy* and an *Invitation Medley*.

The trio sound and arrangements—even the style of accompaniment—bear a marked resemblance to the Ohman Trumpet Trio, whose work we have reviewed in the past. Yet they lack the polish of the Ohman group.

» One of the most beautiful and

soul-satisfying choral sounds I've heard is that of the University of Redlands Choir, directed by William Jones. I don't think I've heard any hymn-singing group which can compare in reverence with their first volume of old hymns and anthems released some four years ago.

Here is their latest work on Columbia Recordings, entitled **GOD BE WITH YOU** (ML-5370). The music in this volume leans more to the heavier sacred literature than do some of their other albums.

From the introit, *Be Still and Know that I Am God*, written especially for this choir, they move through Floratus Bonar's hymn, *Here, O My Lord, I Seek Thee Face to Face* and *Father, Thy Holy Spirit Send* by Franck to a Brahms Requiem excerpt, *Sing, My Soul, His Wondrous Love*. They close with *God Be With You 'Til We Meet Again*.

Their forte lies in the quiet, simple hymns which they sing with a soft intensity that is unusual. I would guess the average religious record buyer wouldn't select this recording as readily as some others because of its leaning to the classics and its early church music motif. Yet, this type of expression broadens the listener's musical scope. Much of the time, he will find a pure satisfaction in music like this that he wouldn't find in the lighter forms.

» Here's a very pleasant musical package on LP disc, **SONGS BY BETTY AND JOE SPRINGER OF HCJB** (Diadem-125). In this compilation of vocal duets, Joe carries the bulk of the work, doing a very satisfying job. His singing has an effortless feel and good match of mood and text. Technically speaking, the piano support is rather weak in places. I would like to have heard more organ supplement along with the piano.

The messages of their songs are simple and unhindered. If you enjoy the unpretentious, I believe you'll take to this album.

The Springer family is in Quito, Ecuador, where Joe is director of HCJB-TV. Formerly he was associated with the late Percy Crawford, having sung with his male quartet for years.



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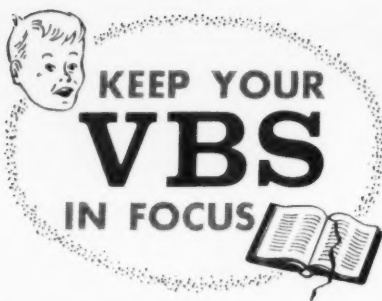
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## When Human Wisdom Fails

Job 21:19-34

**MEMORY SELECTION:** *The fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28:28*

### Keep in Mind

There is no area where human wisdom fails more than in judgment. In the attempt to have objective judgment we say it must be detached. Yet detached judgment can be cold and unjust, ignoring human factors which ought to be considered. On the other hand, one can be so subjective that judgment is a matter of prejudice, for or against. Should a teacher consider only a set of figures in determining a student's grade, or should he consider such factors as effort, faithfulness, language barrier and psychological conditions? In either case there is likely to be an unconscious perversion of judgment.

In the book of Job we see men who are mere spectators of a situation trying to pass detached judgment on it, and the man who is in the situation making his own estimate of it. Both are wrong, though there are elements of right in both. More and more we learn that only God is capable of final judgment, and we ought to be glad indeed that He is the final judge.

### Consider These Points

1. *The answer of the friends.* There is a monotonous strain running through the vaunted wisdom of Job's three friends. They could discover no other reason for his suffering than his sin, and the more he affirmed his integrity the more strenuous became their accusations. According to their reasoning, the righteousness which had won him high repute in former days was only a cover for evil-doing. Eliphaz was the first of the three to propound the heartless theory. "Who ever perished, being innocent? or where were the righteous cut off?" (4:7). Job is only reaping what he sowed. His harvest of trouble springs from a sowing of wickedness. Bildad sings the same song, with a few extra trills. "If thou wert pure and

upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous" (8:6). God's silence in the face of Job's trouble was proof of Job's sinfulness. Zophar is even harsher. "Know therefore that God exacteth of thee less than thine iniquity deserveth" (11:6). There are some variations in the song. Bildad introduces the thought that it may be Job's children who have sinned, bringing upon him and themselves swift judgment (8:4). Apparently one of them had also suggested that Job might be suffering for the evil deeds of his father, or one before him, for Job seems to refer to such a statement in 21:19 (see ASV). All this reminds us of the question of the disciples concerning the man born blind (John 9:2).

2. *The answer of Job.* It is possible to find examples to "prove" almost anything. No doubt the friends of Job could have cited many cases of wicked men being reduced to sore straits and reaping the reward of their iniquity. So they generalized that any desolating trouble was the result of sin. Job turned the tables on them. He could point to many a wicked man whose life was a bed of roses. Health and prosperity were heaped on him all his days, and he went down to death without long sickness and suffering. His children, continuing in his godless behavior, danced their way through life with scarcely a care.

So Job made a case for the advantages of being wicked to counteract his friends' accusations. He shows, indeed, that some wicked men have things good all their days, while others have only sorrow (21:23-26). All he is concerned about is to show that their argument is invalid. The answer must be beyond this life. Prince and pauper alike go down to the grave with the riddle still unsolved. But there is a day of wrath, a day of repayment. In all this Job shows the weakness of his friends' wisdom, but he has no solution for the dilemma. Human wisdom is inadequate. We need a word from God. That word comes later in the book, and finally in the person of Christ.

### Apply These Truths

1. Be slow in judgment, remembering that God is the Judge.
2. Be patient in tribulation, re-

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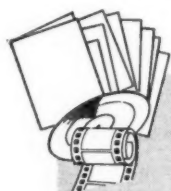
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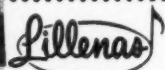
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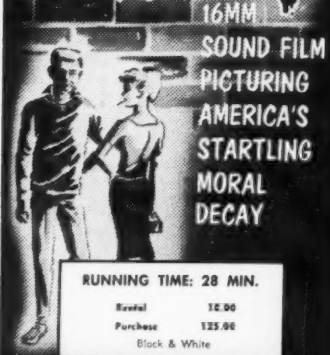
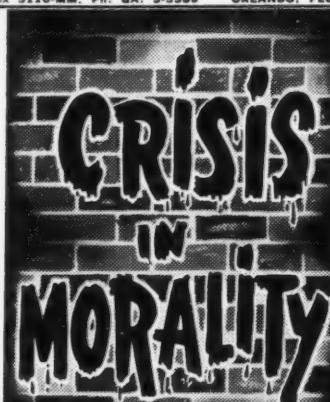
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April 30

## When God's Wisdom Prevails

Job 42:1-12a

MEMORY SELECTION: *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord.* —Jeremiah 9:23-24

## Keep in Mind

1. Chapter 42 is the epilogue of the Book of Job, just as chapters 1 and 2 are the prologue. But the prologue and the epilogue are in a sense the most important sections of the book. They not only give the historical setting, without which the dramatic speeches would be lacking in significance, but they also give us that vision of spiritual operations behind the outward circumstances which makes Job one of the most remarkable books in the Bible.

2. The poetic style is here dropped, and a prose style adopted, such as we find in the prologue. This better suits the sequence of outward events portrayed in the chapter.

3. Notice that no definitive answer is given to the problem of suffering. God gave Job no philosophy of suffering. He merely revealed Himself to the sufferer, and with that Job was content. Ultimately God Himself is the answer to our questions.

## Consider These Points

1. *Job's Repentance* (vv. 1-6). The majesty and might of God have given Job a new perspective, a new sense of values. He has been brought face to face with omnipotence and omniscience. He has learned that all things serve the invincible purposes of God. In view of this, how trivial his own boasted knowledge and wisdom! He now has no judgment to pass on the stupid speeches of his friends, no denunciations of their false philosophies. He has enough stupidity of his own to care for, and to confess. It is interesting to note how certain challenging phrases which God used have stuck in Job's mind, and he recalls them as part of what has brought him to time (v. 3, echoing 38:2; v. 4, echoing 38:3 and 40:7). It was a personal encounter with God that brought Job to humble submission. Hearsay knowledge about God was incapable of bowing his confident heart.

2. *Job's Vindication* (vv. 7-9). All the way through, these three friends

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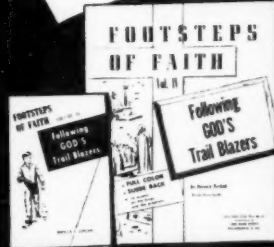
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had been trying to convince Job that he was a sinner, and that he was suffering for his evil deeds. All the way through, Job had denied the charges and refused their explanation. At last God sides with Job against his accusers. True, Job had spoken beyond his knowledge, but what he had said about God was basically right, while their concept of God was basically wrong. Twice over God charges the three with false statements about Him, while vindicating Job's position. But the vindication goes farther. The three must offer sacrifice for their sin, and their acceptance is made to depend upon Job's mediation. If Job will stand for them in intercession, they will be forgiven. "And the Lord accepted Job." Here is a priesthood committed to this tortured man, and he accepts it on behalf of his tormentors. Is there not a miniature of Christ here?

3. *Job's Restoration* (vv. 10-17). The restoration began with the intercession. There were several aspects of the recovery.

(a) Material. This was seen in the doubling of former possessions, lost in the series of catastrophes—sheep, camels, oxen, and asses.

(b) Social. His friends swarmed back. To be sure, they were fair-weather friends, who buzzed around him like bees in the days of his prosperity, and deserted him when calamity struck. But Job's place in society was secured, and, by way of peace offering for their desertion, each one of them brought him a silver coin and a gold earring.

(c) Domestic. Notice that he had the same number of children after his loss as before (1:2; 42:13). Why were not they doubled also? The death of an ox is a dead loss, but the death of a believing person is different. Our departed loved ones are not lost. Job had not "lost" his children. They had gone before, so with the same number added, he had double. It is interesting to see the emphasis on the daughters—beauty queens, all three of them!

(d) Physical. Nothing is said about the healing of his boils, but the vigor and length of his after-life indicate a full recovery to health and strength. The one hundred and forty years after the disaster were probably double the years before.

#### Apply These Truths

1. Since our knowledge is incomplete, let us see that our talk does not go beyond our knowledge.

2. Praying for others is the surest escape from our own captivity.

3. Be a friend at all times, not only in good times.

May 7

#### Out of the Heart

Proverbs 3:1-8; 4:20-23; Luke 6:43-45

**MEMORY SELECTION:** *Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4:23

#### Keep in Mind

In our lesson portions the heart is mentioned seven times, and in each case with moral significance. We must remember that this is a figurative usage. The heart is a physical organ, a large and powerful muscle which keeps pumping blood through the body. As such a physical organ the heart has no more moral quality than the stomach. It has neither love nor pity nor reverence. Yet, because of its central place in the body, and because of its vital function, it has been spoken of figuratively as the seat of the affections, and indeed of the entire moral nature. Such usage reminds us that there are inner springs in a man's being. Brawn and brain are not the whole man, and if the whole man is going to be what he ought to be, the processes must begin in that interior man which is beyond the reach of physicians. It may be of interest, although not quite so aesthetic, to remember that in some languages and cultures the stomach and even the lower intestines have been used in this same figurative and moral sense.

#### Consider These Points

1. *The Heart and Obedience* (Prov. 3:1). Keeping the commandments is not just preserving them as a literary curiosity or a moral standard to be admired. Keeping the commandments means obedience. Yet it is something more than outward conformity to rules. One can give such outward conformity simply to escape punishment, or to curry favor, or even to cover rebellion. True obedience is a condition of the heart—taking pleasure in doing all the will of God. It was concerning physical stature that God said to Samuel, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). But the same is true in other respects. The heart attitude to His law is what God is looking at.

2. *The Heart and Virtue* (Prov. 3:3). The two virtues here mentioned might be best described as compassion and fidelity. Here again, it is possible to give outward recognition to the virtues and still be lacking them.

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There can, for instance, be charity, without compassion, and an outward adherence to duty without the bond of true fidelity. "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me," (Isa. 29:13) was God's complaint concerning Israel. Their religious "devotions" were punctilious and correct, but that is no substitute for devotion.

3. *The Heart and Faith* (Prov. 3:5). There can be an academic believing which falls far short of faith. Faith is an attitude of the total man, a reposing of complete confidence in the object of trust. Here we are warned that our own understanding is not worthy of such confidence. For one thing, we cannot be sure that we are in possession of all the factors in any situation, nor can we infallibly relate the factors and arrive at an inerrant conclusion. Only God is worthy of absolute trust, and our heart must be disciplined to exercise it, applying to Him for guidance at each step. Only then shall we walk in the paths of righteousness and life.

4. *The Heart and Counsel* (Prov. 4:20-22). Not only the commandments of God, but His counsels must sink into the heart. Our Lord Himself had the "words" and "sayings" of Holy Scripture so stored up in His heart that He was able to use them as an instrument of defense or offense or instruction or comfort with amazing deftness and effectiveness. It was not a matter of having them learned by rote, but treasured in the heart. It is laying up God's word in the storehouse of our affection that makes it available for use. It is then that the Holy Spirit brings it to remembrance, and it becomes life and health to us.

5. *The Heart and Life* (Prov. 4:23; Luke 6:43-45). This verse in Proverbs could well be inscribed around the words of our Lord as summing up their truth and making the application. Not only obedience and virtue and faith are matters of the heart, but the whole of life flows from these inner springs. What a man is inwardly he will ultimately display outwardly. He may for a time, like the barren fig tree, make a great display of false profession, but the truth will come out, and he will be known for what he is. The heart, then, is where the watch must be kept. The issues of conduct will then be cared for.

### Apply These Truths

1. The only true conformity comes through transformation.
2. Watch the spring and the waters will be pure.
3. Beware of an academic belief that does not go on to heart trust.

Moody Monthly



May 14

## Discipline in the Home

Proverbs 4:1-4; 10:1; 13:24; 20:11;  
22:6; 29:17; Ephesians 6:1-4

**MEMORY SELECTION:** Train up a child in the way he should go; and when he is old, he will not depart from it.—Proverbs 22:6

### Keep in Mind

1. The Hebrew proverb has generally a much stronger religious flavor than our western proverbs, which are usually little bits of worldly wisdom, such as "A stitch in time saves nine," or "Mony mickles mak' a muckle" (Scottish). The Hebrew proverbs are mostly in the moral realm, or touching on the fear of God.

2. There is a definite literary form attached to the Hebrew proverb. The purest form is the *distich*, with its two balanced parts, sometimes in contrast, sometimes in apposition. In the light of this, see which parts of the lesson are pure proverbs and which are not.

3. The Proverbs passages in our lesson have to do with home discipline, and the same is true of the New Testament portion. It would be a profitable exercise to look up all the verses in Proverbs which deal with home relationships, and do the same in the New Testament. These passages could then be put in categories—husband and wife, parent, child, etc. Here would be a home manual better than any on the market.

### Consider These Points

1. Three reasons for obedience (Prov. 4:1-4). The teacher-father of this portion calls his word "my law." That implies authority. He calls for obedience also because his teaching is "good," and will give good understanding. Then He declares that his instructions have stood the test of time, having been received from his own father and proven sound. There is no suggestion here that standards which were good for one generation are outmoded for the next.

2. It matters to parents (Prov. 10:1). How a child turns out is a matter of concern to the parents. It can make the efforts and sacrifices of the parent well worth while, or it can be a nightmare of frustration and vexation. Children have a duty to make the latter years of their parents glad and free of burden. The best way to do this is to fulfill the finest expectations of the parents in lives of rectitude and usefulness.

3. Discipline is a mark of love (Prov. 13:24). Too many think it is a mark of sternness, and many parents withhold it through fear of losing

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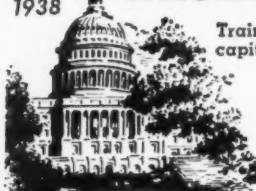
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the affection of their children. Besides being a false philosophy, this is an indication of selfishness. A true love and care for the child's welfare would impose chastening when necessary. The mother who "loves" her child too much to punish him is only laying up for him more suffering at the hands of a society which will not be so gentle with him.

4. Character appears early (Prov. 20:11). That is why correction should be given early, before the evil traits harden and determine the whole course of life. Children do not just naturally grow out of selfish, stubborn, rebellious ways. They become that kind of adult if not corrected.

5. Discipline has permanent effects (Prov. 22:6). Training properly given and obediently received in childhood sets a pattern for all the life, however long the life may be. What is built into the child in earliest years is not easily lost.

6. Faithful parents will not lose their reward (Prov. 29:17). There is no rest for parents who fail to correct their children, but the years of earnest application to the child's training will bring years of joy and rest of heart as the child grows into noble manhood and virtuous womanhood, serving God and doing good to men.

7. Discipline with gentleness (Eph. 6:1-4). Obedience is required of children as a duty, but parents must remember to enforce discipline with kindness, lest the children be only angered and not corrected.

### Apply These Truths

Review the seven points, and discover if there are weaknesses to be corrected in your family relationships.

### Answers to Bible Prophecy Quiz on page 22

1. False; Ex. 4:10-17; 7:1, 2
2. True; Deut. 28:64
3. True; Zech. 8:18-23; 12:10; 13:1, 9
4. False; Rev. 20:13-15; Matt 25:41, 46
5. False; Rev. 20:4-6
6. b; About one-half of the Scripture
7. a; Gen. 12-17
8. c; Luke 1:31-33
9. b; cf. 1:18; 12:1-6; 45:22; 53
10. b; chaps. 40-48
11. c; Acts 8:30-35
12. the lake of fire—Rev. 20:10
13. I will come again and receive you unto myself—John 14:3
14. thief in the night—I Thess. 5:2
15. the Father—the Son—I John 2:22

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By Olav Eikland

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Now, after half a century, a spiritual springtime has come to that Iberian coast land, where many sowers of the seed as well as reapers have gone. As the apostle Paul made use of what means were available in his day—Roman roads for more efficient travel, the Greek language to better convey to hundreds of thousands the gospel of Christ—so today every avenue is being utilized through which the gospel can better be projected into the minds and hearts of Portuguese people.

♦To see what is being done, go with me to a gathering of about three hundred Christians in the city of Lisbon. There, assembled from various sections of Portugal's capital city and its suburbs for their bi-monthly missionary meeting, they sing: *Salve Deus a Minha Patria!* "God save our native land!" It is a cry from their hearts. Like the Gideonites of old, they are on the march in conquest of Portugal's millions for Christ.

Read the order of service for that meeting, led by a Portuguese pastor: Reports of group leaders from the Lisbon area where evangelistic work is carried on. Testimonies of those saved during the past two months. A challenging message from one of the pastors. Presentation of plans for wider effort in evangelistic activity. A free will offering to send out missionaries to remote areas of the country (this included the emptying of banks placed in the various Christian homes).

These Christians are not idle. They follow the evangelistic program of apostolic times, and go everywhere

**Spiritual springtime  
comes to  
an ancient Iberian land**





**To Portuguese evangelicals each fellow worker is a potential believer in Christ**

## PEACE WITH GOD COMES TO LISBON

By Dean W. Fredrikson

THE middle-aged, shawl-clad woman looked at the glossy-covered book, *Peace With God*, lying invitingly on the store counter.

"It isn't Protestant, is it?" she asked sharply.

"Well, Madame, it's Protestant, all right, but we prefer to say that it is Christian," answered Orlando, sales director of The Evangelical Alliance

Mission's Alegria Bookstore in Lisbon, Portugal. "It deals with the love of Christ, not with controversial subjects."

"I don't know what my padre would say," she rationalized, "if he knew I were reading a Protestant book. . ."

Orlando countered pleasantly, "I'll tell you what; you take the book and see if you like it. If you want to keep it, pay for it later. I think you will find that it is true to the Holy Bible and has a message for your heart."

She fingered the attractive cover, smiled, laid the price on the counter and swiftly hurried from the shop.

Orlando turned to where I was observing the scene from another part of the store. "She's the one who made the 'promise of silence.' You remember I mentioned her to you?"

"preaching the Word." Moved by the desire to tell others what the Lord has done for them, they travel from house to house in their neighborhoods or talk to fellow workers, introducing them to the Saviour.

Each convert has his pockets filled with good tracts, to give out hand-to-hand or send through the mail. From Lisbon's evangelical bookstore, Livraria Alegria, Christian books find growing acceptance.

Hear the testimonies. One says, "I was liberated from idol-worship." Another: "I know God has done something in the life of my husband, for he is so much more kind. I want God to do this miracle in my life!"

Other means of spreading the gospel are not neglected. Leaders of the growing movement saw from the beginning the importance of radio evangelism. Foreign missionaries brought the equipment; national leaders prepared the messages. A recording studio was located in Lisbon, from which programs on tape have in the past gone to Tangier to be broadcast back to Portugal. Now, programs come in from ELWA, Sudan Interior Mission station in Monrovia, Liberia.

First channel of all is the personal witness of evangelizing Christians. For them the telephone is an important means by which to transmit the good news. Converts invite their neighbors to attend gospel meetings. So through all available avenues believers preach the gospel of Christ.

♦ WHAT is the hidden, propelling force which gives impetus to the present revival movement in Portugal? There can be no doubt as to the answer. The same *dunamis*, Pentecostal power given to the apostles along with the command, "Ye shall be my witnesses,"

I remembered. On a previous visit I had heard the story from Orlando. This woman was a resident of the building's fourth floor. Unusually friendly, she quickly became acquainted with Orlando. He told me of her eagerness to please.

"She knows that the store has some religious purpose, so she is always just as nice as she can be. She apparently wants us to know that she is just as good a Christian as we are. One day she stopped, greeted us and then began to explain that when she passed again she would be on a pilgrimage of silence to a certain church, and she would not be able to greet us. Would we please understand that it was because of her promise and not for any queerness or unfriendliness? The next day, finished with her promise, she

Moody Monthly

is at work among Portuguese evangelicals.

It was not by chance that this moving of the Spirit came. Two national leaders longed for the outpouring of God's Spirit upon their country and people. They decided to come together regularly for prayer and intercession.

For two years they prayed. Then God began to move upon closed hearts and open them to the gospel. All this time the circle of intercessors increased, until it reached almost one hundred twenty—the number of those assembled in Jerusalem's upper room at Pentecost.

♦WE SAW that power in evidence ourselves when we arrived in Lisbon last spring and were invited to attend one of the prayer meetings.

The meeting was held in Lisbon's Center on the fifth floor. As I ascended the long stairway I wondered how many would be interested enough to walk up those stairs to attend a prayer meeting. My fears were groundless. Nearly one hundred Christians had gathered there.

I was interested in the way the meeting would be conducted. Placed in the center of the room was an empty table. Around it were the people. No one visibly presided. But we soon sensed that there was One present who was Leader—the Holy Spirit.

No emotional *ekstasis* was in evidence. Songs, testimonies, prayers and messages followed in an orderly and spontaneous way. They were characterized by one quality—praise to the Lord for salvation and a desire to live wholly for Him. Between songs or testimonies someone gave a word of spiritual counsel out of his own experience or from God's Word.

This is the regular weekly prayer

meeting of the Church in Lisbon. Continuing "steadfastly in the apostle's doctrine and fellowship," they exhibit that inner bond of unity which provides the spiritual basis for its visible organization.

Out of this spiritual life and unity, a great work is being done. During the past year, one hundred twenty-five persons have been baptized; when we visited there, forty candidates awaited baptism. Two other churches have been established in the Lisbon suburbs.

♦THE real potential, however, spiritually speaking, lies in the groups which meet weekly in Christian homes. There are sixteen to eighteen of these.

Their objectives are two: cultivation of their own Christian life and evangelization of their own neighborhoods. Though missionaries or leading brethren in the church attend as many meetings as they can, some of the meetings are in charge of new converts.

We went to one of these meetings, held in the home of a converted pharmacist. Around the big dining room table about a dozen people were gathered, all of them with Bibles open on the table. First, a portion of Scripture was read and expounded by the leader, with comments or questions given by those who felt led to do so. Then followed united prayer in which the unsaved in the neighborhood were especially remembered. A simple meeting, but one in which God was manifestly present.

I learned about the pharmacist in whose home we were meeting. He had become an active soul winner following his conversion, leading his wife first to the Lord, then his uncle and

aunt, and then a cousin.

From such a group as this, other evangelical groups are formed. For example, Octavio, a new convert, began serving the Lord by cleaning the church where he was a member. Then he felt the urge to carry the good news to the neighboring town where he began to testify in various homes. Soon a Sunday school was started. Now this group has grown into a congregation of evangelical believers.

♦A BIBLE camp has been located in southern Portugal where many young people are finding Christ. Last year, at camp meetings held for English-speaking people, twenty gave their hearts to the Lord. Similar interest is being shown by Portuguese young people who attend. One young lady at camp last year said, "I was convicted of the barrenness of my Christian life. When I heard a message on fruitbearing, based on John 15, God spoke to my heart. I left camp with the burning desire and prayer that my life would bear spiritual fruit for God."

God answered that prayer. She began immediately to witness. One of those she led to Christ was Carlos, the pharmacist in whose house we met for Bible study and prayer.

Radio serves a double purpose. Bringing the message of salvation to multitudes of Portuguese people, it is also a means whereby Bible correspondence courses are introduced to thousands of homes.

A tract depot is situated in one of Lisbon's suburbs, supervised by a committee representing all evangelical churches in Lisbon. Visiting the depot, we found a room with shelves all around stacked with gospel tracts.

♦Two nationals, whose names we

came through again full of apologies."

To one who knows Lisbon, Portugal, this combination of religious devoutness and spiritual hunger is no mystery. Under a facade of religious culture and history, exists an evident sense of spiritual need.

Portugal's capital city is built four stories high. In its central commercial section, jammed between two high hills and the river, the two lower levels are used for business, the top two for residence. Elsewhere all but the street floor is used for close-packed living. Such a plan results in 800,000 people and a multitude of small shops being packed into an area the size of a midwestern town in America. The strategically located bookstore serves a resident community as well as people from all over

Lisbon and the Portuguese empire.

The store is the first Protestant enterprise in downtown Lisbon, but it has encountered no limitation on presenting the gospel through Bibles, evangelical books and pamphlets to thousands of people who pass its display window every day.

There are approximately 1,000 evangelical titles in Portuguese. Most of this is translated material, and a large part comes from Brazil. Until the founding of the bookstore, only a small fraction was known and used by Christians here. Rarely did an unbeliever see a clearly written presentation of the gospel.

Portugal's first edition of *Peace With God* was distributed and displayed carelessly by most of the commercial bookstores in the country,

without much success. Not more than 250 copies were sold in the year-and-a-half of this kind of distribution. During one month, however, as the result of the bookshop window display, 200 copies were sold, almost all of them to people outside the evangelical community.

When I again visited the store, Orlando greeted me and immediately asked, "Did you hear about the woman with the promise of silence?"

"No," I returned, "did she bring the book back?"

"On the contrary! She bought five more! She said she was going to give one to her hair dresser, one to a priest she knew, and so on. She was even more friendly than she was before, and could not say enough good about the book!"

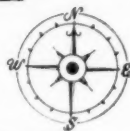
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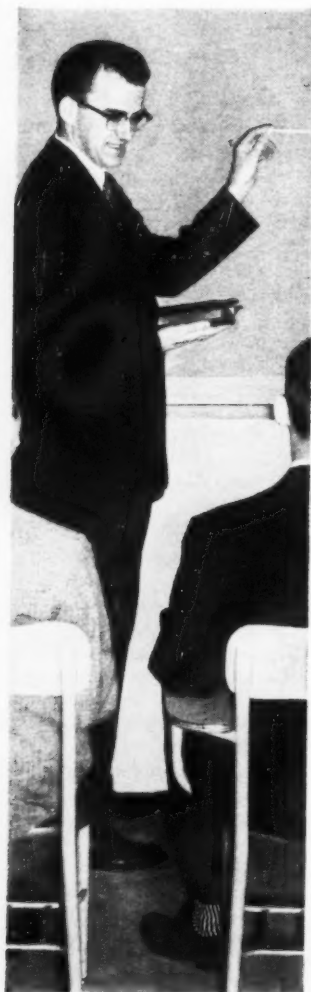


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withhold, have provided much of the leadership, under God, for this revival movement. A seven-member committee, composed of Portuguese elders and one or two missionaries, conduct the administrative affairs of the church and mission. Doctrinally biblical themselves, these leaders often visit churches of other denominational groups. Here, in bee fashion, they absorb for themselves and for their church the "manyfold" grace of God found in interdenominational fellowship.

Vision is not lacking. Definite plans are being carried out for a missionary movement that is nation wide, reaching not only the nine millions of Portugal's people with the gospel, but sending it across the oceans to the ten millions of people living in Portuguese colonies.

Training classes for prospective workers have already begun. Every Sunday forenoon is devoted to Bible study and religious instruction. Within Portugal itself missionary work is increasing, yet borne in mind are the remote regions, especially in northern Portugal, where the gospel is not known.

It was said of the apostolic church in Jerusalem that they had "favour with all the people." So the evangelical church in Portugal is respected and honored as a minority group. No bitterness, either political or religious, contaminates their love for God's Kingdom. The one theme uppermost in the minds of evangelicals is the positive gospel message. The same spirit permeates its Christian evangelical literature.

✦SPRINGTIME comes early in Portugal. Last year, in the first days of April, my wife and I left Lisbon for a visit to two old friends and veteran missionaries—Mr. and Mrs. Magnus Foreid, who in former years had been pioneer missionaries in the TEAM field in the Lisbon area.

On the way we passed through towns, streets and country roads, on the sides of which flowering trees were blooming in a variety of colors. This was beautiful Portugal, reminding us of the spiritual springtime in which a people are being born, to worship God in the beauty of holiness. Visiting this garden of God, we felt that He had given us the breath of eternal spring, the true "savour of life unto life," and we were being privileged to taste of its fruit, the beautiful fruit of the Spirit.

It is our prayer that this Pentecost in Portugal, now moving its people toward God, may bring a new reformation, through the transforming power of biblical Christianity! **END**

Moody Monthly



# LIFE THROUGH BELIEVING

a home study feature  
on the Gospel of John

## EXAMINATION NUMBER 7

Be sure you have studied the material on pages 30 to 32 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

Name .....

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In the right-hand column check the following statements "true" or "false."

1. When the Lord Jesus heard that Lazarus was ill, He started immediately for Lazarus' home. ....
2. The raising of Lazarus from the dead caused all the Jews to believe on Christ. ....
3. By the time of the events in chapter 11, it was dangerous (humanly speaking) for the Lord Jesus to appear in Judea. ....
4. Mary of Bethany is the same person as Mary Magdalene. ....
5. Christ formally offered Himself to Israel as King, as foretold in the Old Testament. ....

1. ☐ True ☐ False

2. ☐ True ☐ False

3. ☐ True ☐ False

4. ☐ True ☐ False

5. ☐ True ☐ False

Complete the following.

6. The sixth and seventh signs recorded in John are .....
7. Christ's teaching concerning Himself as the "resurrection and the life" was given to .....
8. The men who approached Philip desiring to see Jesus were .....
9. Mary of Bethany, on the three occasions when she appears in the Gospels, is seen at Jesus' .....
10. The discourse on the grain of wheat showed that life and blessing could come only through the Lord Jesus' .....
11. Prophetic words concerning the death of Christ were spoken by Caiaphas, who was the....
12. The follower of the Lord Jesus who understood best about His coming death was.....
13. Which of the "I AM" sayings is found in chapter 11?
14. What two passages from the Book of Isaiah does John quote in which the unbelief of the people was foretold? .....

6. ....

7. ....

8. ....

9. ....

10. ....

11. ....

12. ....

13. ....

14. Isaiah .....

Isaiah .....

In the right-hand column check the letter of the correct or most nearly correct answer.

15. The only one of these whom Christ did not raise from the dead was (a) the son of the widow at Nain, (b) the nobleman's son, (c) Lazarus, (d) Jairus' daughter.
16. The sacred season that was approaching at the time of the events in this unit was (a) the Feast of Dedication, (b) the Feast of Tabernacles, (c) the Feast of Trumpets, (d) the Feast of the Passover.
17. The supper described in chapter 12 took place, according to a parallel account, in the house of (a) Simon the Pharisee, (b) Simon Peter, (c) Simon the leper, (d) Simon Bar-jona.
18. When Christ spoke of being "lifted up," He referred to His (a) ascension, (b) resurrection, (c) exaltation, (d) death.
19. Esaias in the Authorized Version is the Greek spelling of (a) Elijah, (b) Isaiah, (c) Esau, (d) Hosea.
20. The plot against the Lord Jesus in chapter 11 differed from previous attempts to kill Him in that it was (a) less violent, (b) without malice on the part of the leaders, (c) a carefully laid scheme, (d) more vehement.

15. ☐ a ☐ b ☐ c ☐ d

16. ☐ a ☐ b ☐ c ☐ d

17. ☐ a ☐ b ☐ c ☐ d

18. ☐ a ☐ b ☐ c ☐ d

19. ☐ a ☐ b ☐ c ☐ d

20. ☐ a ☐ b ☐ c ☐ d

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# Incarnate Love

By Wil R. Johnson

GREAT chapters fill the Bible—the Twenty-third Psalm, John 14, Romans 8 and many others—but of all these, one of the most well-known and best-loved passages is I Corinthians 13, the great love chapter.

Many have memorized this chapter, and multitudes love and cherish it. Yet with all its familiarity there are depths of spiritual riches in these thirteen short verses that very few have ever explored.

Consider its background! No book in the English language can compare with the King James Version of the Bible. No publication, not even any of the revised versions of the Scriptures, even remotely approaches it in literary sovereignty. Its sublime simplicity and noble dignity set it in a class by itself and, aside from its immeasurable spiritual influence, mark it as literature so great as to lift it above the best that human genius has ever been able to produce and therefore above the natural.

Yet we must remember that many of the words in the King James Version are archaic. Many words written 350 years ago do not have the same meaning today. Such a word is "charity," used eight times in this thirteenth chapter of Corinthians. When first used it meant in effect: love in action; love expressed in terms of the concrete; loving and doing something about it.

Today the word "charity" means hand-outs, breadlines, soup-kitchens, CARE packages and organized welfare work. It means a maximum of doing far beyond anything our fathers ever dreamed, thanks to the influence of the gospel, but it also means a minimum of loving. We give our dollars and then forget! We have little or no concern about where they are used or what they accomplish. But the gift without the giver is bare. Hence the saying "cold as charity."

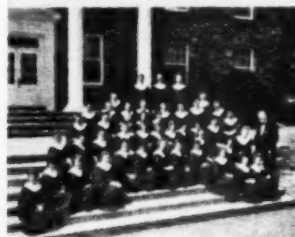
Newer versions of the Bible therefore have rightly translated "charity" as "love." But even that word does not quite express the mind of the Spirit as the truth is applied to human heart and life. We turn to our dictionaries for a definition of love and they leave us cold. What they have to say falls so far

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short of what we know love to be. Webster tells us: "Love is a strong feeling of affection." But if we have ever had the experience, we know it is more, ever so much more than that.

Love is like light and life, in that it is a word for which an adequate definition has never been given, for the simple reason that it belongs to the Infinite. God is love, God is light and God is life. All life is the pulse beat of the Eternal; all light is the reflection of His glory; all love is the throb of His heart. And Jesus is God!

In Him dwells all the fulness of the Godhead—all that God ever was, is or ever will be. As God manifest in the flesh, He was the heart of God beating against every other heart in the world. This concept gives to love an atmosphere of precious personality, and a throbbing warmth which corresponds to our experience of it.

When we substitute the name of Jesus for the words "charity" or "love," this precious chapter comes nearer to meaning what its author meant it to mean to the believing heart. It presents to us a soul-thrilling, Spirit-drawn character sketch of the Word made flesh.

Not only so, but we are given a glimpse of our real selves as we measure ourselves not with ourselves, but with Him who is the altogether lovely and the fairest among ten thousand. Like so many similar Scripture references, it not only pictures to us the crystal Christ, but challenges the Christian to be even as He is.

† This is at once an inspiring and humbling experience. Humbling because we sense in some measure how far short we fall of His glory and feel constrained like Peter to cry, "Depart from me, Lord, for I am a sinful man."

As we read the passage, substituting "Jesus" for "love" or "charity," we have a strangely heart-moving fivefold picture. In verse one—Jesus and what I say; in verse two—Jesus and what I think; in verse three—Jesus and what I do; in verses four through seven—Jesus and what I am; in verses eight through thirteen—Jesus and what I shall be.

It is an indescribably blessed spiritual lift to analyze these verses in this way and to catch a breath-taking glimpse of something else! Here is set before us a goal to which every child of God should aspire with a heart-warming hope of increasing achievement.

From the moment we are Spirit-born, as we reach out in simple faith for the gift of God, we are Spirit-possessed, indwelt by the Holy Spirit as temples of the living God. And by that same Spirit, the love of God is shed abroad in our hearts. That same love which is incarnate in Jesus becomes a part of us

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END

## REPORT

[Continued from page 12]

### BRIEFS

**Introduced:** by Sen. Warren C. Magnuson (D.Wash.) a bill to place religious activities at West Point under the Corps of Chaplains of the U.S. Army, similar to what is now in effect at the other service academies.

**Issued:** a warning by Postmaster General J. Edward Day that the Post Office Department is planning "the toughest crackdown" ever conducted against those who use the mails for pornography. "Our approach will be that used by the FBI and other successful law enforcement agencies in that our drive will be conducted without fanfare," Day declared.

**Name:** as program director of the Lutheran World Federation's broadcasting service in Ethiopia, Ulrich Fick of Stuttgart, pastor for radio and TV of the Evangelical Church in Württemberg.

**Announced:** by Youth for Christ International, a conference for church youth directors in conjunction with its 17th annual convention at Winona Lake, Ind., July 3-7.

**Distributed:** by the Assemblies of God Home Missions Department, more than 27,500 pieces of literature in state and penal institutions in 1960.

**Announced:** major changes in the Scripture Press Sunday school take-home papers by editor James R. Adair. Power will be offered in two editions: teen and adult. *My Counselor* becomes *Counselor* and adds two more colors to its present two-color format. Changes will be effective in the summer quarter.

**Published:** by Free Church publications, Minneapolis, Minn., a new book describing the dramatic escape of a Chicago medical missionary from the hands of Congolese soldiers, *When Congo Burst Its Seams*, by Dr. Titus

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M. Johnson, as told to Mel Larson.

Televised: services at the Moscow (Russia) Baptist Church, to be shown on network television by NBC and affiliate stations on Sunday, April 30. It will be featured on "Frontiers of Faith," NBC's weekly religion program.

Reported: at the 151st annual meeting of the New York Bible Society an all-time record distribution of 1,240,760 Scriptures during 1960.

Resigned: Benjamin P. Browne as executive director of Christian publications for the American Baptist Board of Education and Publication to become administrator and president-elect of Northern Baptist Theological Seminary, Chicago, effective September 1.

Seized: by the government, all except one of the 39 Baptist schools in Ceylon. Carey College, founded by the Baptist Missionary Society of London in 1913, has been allowed to continue operation as a private school.

**Alumni Executive Secretary Resigns**

**HERBERT LOCKYER, JR.**, Executive Secretary of the Moody Bible Institute Alumni Association for the past twelve years, has resigned to become vice-president of Travelmaster Tours, a Christian travel organization in Chicago, Ill.



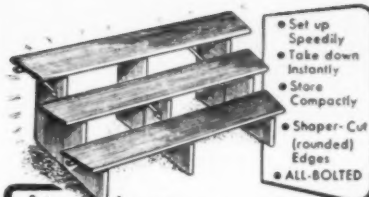
In announcing the resignation, the Alumni Executive Committee said: "The committee expresses its humble

thanksgiving to God for all that has been done for the glory of the Lord. We bid him Godspeed."

Under Mr. Lockyer's leadership the number of alumni fellowships increased to almost one hundred groups meeting regularly around the world. Alumni giving increased from \$109,611 in 1950 to \$238,617 in 1960.

As Executive Secretary he also helped to spearhead the Alumni Advance program, which includes special observances of the Institute's 75th anniversary as well as the Parents' program and an alumni-sponsored banquet for seniors.

Lawrence E. Pearson, '39, who has served as Alumni Field Director since June, 1960, has been appointed to succeed Mr. Lockyer and will continue to implement plans for the Alumni Association. Moody Alumni everywhere will want to extend to Mr. Pearson their best wishes and to pray for him.



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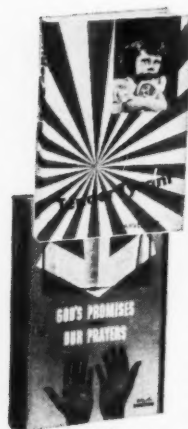
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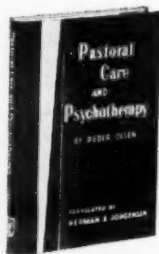
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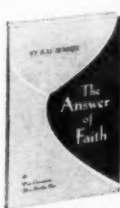
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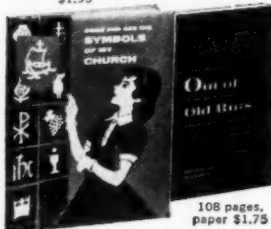


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## YOUTH SUPPLEMENT



By Ronald E. Wilson

It was hard to tell her age. She might have been twenty-one, twenty-six, older—but the prison chaplain suspected she was much younger. She was sitting at a table, cigarette in her hand. Her black stringy hair hung long down her shoulders. On closer inspection he could see the gray strands. Around her eyes were tell-tale crows feet. As he moved closer, he saw the black scars on her hands and inside her elbows.

Chaplain Louis King put his hand on her shoulder and asked the question—but he might have saved it for he was painfully aware of the answer. "Young lady, what in the world is the matter with you?"

"Can't you see?" She looked at him blankly. "It's horse, Chaplain, horse." Listlessly she went on. "I'm an addict—and no beginner. My veins are dried up. My blood doesn't flow freely."

Under the chaplain's gentle urging she continued. "When my veins got hard and dried, I found an old tube. I think it was the casing on a spinal needle. I taped it to an eye dropper and put the horse (heroin) into the dropper. Then I stuck it in my flesh. Now my veins are dried up. My blood doesn't flow freely." She stared dumbly at her arms.

"How old are you, young lady?"

From the first  
"experiment"  
to final  
enslavement is  
one short step



"Fourteen."

Unusual case? No! Teenagers are using dope, and they're not all from the wrong side of town. Westchester, N.Y., residents are well-bred, well-educated and wealthy. There, not too long ago, county officials rounded up some 150 teenage marijuana and heroin users.

The use of narcotics among teenagers is on the increase. While the number of known adult addicts has dropped in recent years, the count for teenage drug users has soared to where some authorities call it an epidemic.

Young people from the right side of town are finding their "kicks" in dope. First they experiment—and the satisfaction, the release, takes them to cloud nine. Then under the pressure of studies, family misunderstanding, social problems, they turn again—and again—to dope until, in the addict's jargon, they are *hooked*.

Rarely does a Christian teenager today get mixed up in this messy racket. But in class, at the soda fountain, on the job, he rubs shoulders with some who do. When he sees it he should recognize it for what it is. He may be the one, with his solid faith in Jesus Christ, who turns a wavering friend from vice.

Why teenagers are turning to dope may be more difficult to explain than the simple fact that they are. Louis King has worked with young addicts in two Chicago prisons for some ten years. "Young people are bored with life," says King. "They're not satisfied with cars, TV's, even education. They're reaching out for something. They have a need. They don't know what it is or what to do about it, but the need is there. The tragedy is that some are throwing away their lives by fooling with dope."

One writer talks about insecurity and social adjustment. Young people don't go out and try narcotics just for the kicks. To them it's an escape, an out, a new way of dealing with disappointments, hurts and frustrations. Of course it's not only the fellow or girl from the unfortunate family or neighborhood who must ride the bumps of life. Teenagers from prosperous, peaceful—yes, even Christian—homes face a daily barrage of problems.

This is what our fourteen-year-old—let's call her Ruth—told Chaplain King. "I wanted something out of life. Something I felt that I didn't have it. I wanted it. Then one of my girl friends said, 'If you really want to feel good, try this.'" The "this" was a marijuana cigarette.

♦ MARIJUANA is usually the first step,

and many a cigarette-smoking teenager doesn't know that he's been given a combination of tobacco and marijuana. But he likes it. It helps him forget that he pulled two D's on his last report, that he missed the football team because he was ten pounds underweight, that his number one heart throb returned his class pin, varsity letter and picture.

The next step is easy. He knows that heroin will pull him in deeper, but under the influence, who has the will to resist? And so, in a parked car, empty basement, back room, he takes his first shot. At first he may sniff it and avoid needle marks. Then he'll improvise with an ugly assortment of needles, syringes, eye droppers, bottle caps, and bent spoons to inject the solution.

Somewhere along the line he gets hooked. The craving becomes so strong that he will lie, steal or commit almost any form of violence to get his hands on some dope. "When I was thirteen," a teenager told King, "I tried my first reefer (marijuana cigarette). I went from smoking one a day to five, then ten. I needed money so I began stealing hubcaps and breaking into homes. When I started on heroin I got to using eight caps a day. I needed more money so I stole my mother's jewelry. I've been in and out of jail so many times, I'm tired of living."

When the addict can't get his kicks he gets restless, his eyes water and his muscles twitch. His arms, legs and back ache and he's sick to his stomach. He tries to sleep, but he's too miserable. He tries to eat, but his stomach rejects food and liquid. The torture to his body and mind is so great that it's often called a *living death*.

♦ "Of course, most teenagers believe this could never happen to them," warns Louis King. "But not so. It can happen to the Christian teenager who takes his faith lightly, only dabbles in prayer and Bible study and is irregular in church attendance. The teenager who personally, knows Jesus Christ and turns to Him daily as well as when the going gets rough won't be tempted when he's offered something 'just for kicks.'"

"The best way to avoid the trap is not to start. To 'experiment' is the most dangerous thing you can do. From that first casual contact, it's a short step to final enslavement."

Dope pushers face stiff penalties. Recent laws make it possible for anyone caught peddling dope to a teenager to receive the death sentence. And it's against the law to *buy* dope as well as it is to sell it, with penalties to teenagers ranging from probation

for the first offense to many years in jail. But the junkie, as the addict calls himself, is miserable without his kicks, and he's not concerned too much with the possibility of arrest and jail.

Slowly the addict breaks down, physically and mentally. He neglects personal hygiene and his body gets weaker. The effect on his mind is even worse. He can't concentrate on studies or work and he loses interest in friends, family and normal teenage pursuits. His will power is broken, and his moral standards are completely gone. Every ounce of decency is drained from him.

...

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What does he see for himself in the future? Physical and mental torment when he can't get his kicks. A few fleeting moments of relief when he can. A life in and out of hospitals and jails and probably an early death from tuberculosis or other disease.

At this point he may turn to a pastor or doctor or government official for help. What can they do? They may direct him to Riverside Hospital in New York City, the only hospital in the world which treats only narcotic addicts under twenty-one.

At Riverside they'll ease him off the drug and build him up physically. They'll try to help him understand why he resorted to drugs and help him resist the urge. But both government officials and medical experts admit that a few months of psychiatry, social casework and educational and vocational training won't erase the deepseated compulsion for drugs. Even after he's released, he'll need supervision by a doctor or qualified worker for months, perhaps years.

Just what are his chances of shaking the habit? Federal authorities cite the number of addicts who leave the hospitals at Lexington, Ky., and Fort Worth, Tex., (for narcotics addicts only) and who never return. But they are the first to admit there is no sure cure. It's an uphill fight.

♦ **MEDICINE**, psychiatry, education—when they are through, the teenage addict is, at best, back where he was when he took that first reefer. He still faces an unsympathetic society.

April, 1961

Knowing why he turned to dope in the first place is no real help when he feels his world is tumbling down around him.

But there is an answer. There is a release from the trap. And some young addicts have found it. "One thing came to my mind," Chaplain King recalls, "when I saw that girl's scars and looked into those empty eyes. I said to her: 'Your veins may be dried up and your blood may not flow freely, but the blood of Jesus Christ has flowed for you. He died on the cross that you might be released from your sins and your lust for dope.'

"As she began to sob, I went on to explain that if she would turn to Jesus Christ and confess her sins, He would wash away the stain of that ugly past. But, better than that, she'd have no more need for the eye dropper and needle, no need to lose self-respect earning money for her kicks. She'd find the satisfaction, the rest, the peace of mind she sought in Jesus Christ.

"Medicine may ease the pain and psychiatry bring some relief, but complete cure must come through the heart," says King. "The heart must be cleansed by the blood of Jesus Christ and the mind revitalized through the Holy Spirit."

The teenager who has begun to use drugs and really wants help must act fast before it's too late. He must recognize that he can't help himself; the only help he has is in the Son of God Himself, Jesus Christ.

♦ **RUTH** is out of jail today. She is active in her church youth program in a midwestern industrial city and rejoices in her faith. There are other Ruths around the country, wishing they had never taken that first step, but praising God that they found the only answer in time. There are hundreds of others who have not found a way out. They'd give anything they have if they could erase that day they took their first drag—just for kicks.

There is, of course, one way in which the teenager can make sure he'll never be an addict. That is, not to start. If he'll avoid dope as he would avoid a man with the plague, he can be sure he'll never be enslaved by drugs.

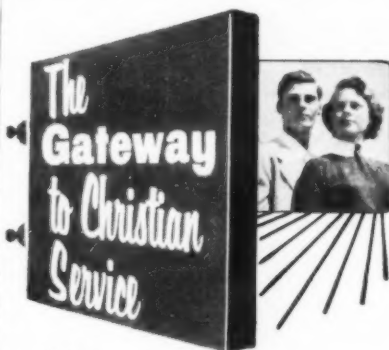
"Every once in a while I see Ruth," says Chaplain King, "and I ask if she'd like a shot of the stuff."

"What's that?" she smiles.

"Have you forgotten?" I feign surprise.

"No! I'll never forget it, Chaplain King. But I don't need it now. I'm free. The Lord took all that away from me."

END



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# 1961 GUIDE TO CHRISTIAN SCHOOLS

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Cook Christian Training School 4025 North 2nd St. (Ind.) Phoenix, Ariz.	3-yr. Bible for native Indian workers	Chr. Ed.; Music; Speech	50	6 5	100 sem.	8	35 mo.	Choir, athletics, publications
Dallas Bible Institute and College (Ind.) 3608 Swiss Ave., Dallas, Tex.	3-yr. Bible Inst.; 4-yr. B.C.	Biblical Ed.	87	5 9	75 sem.	7.50	60.50 mo.	Choir tour, Chr. service, radio, TV
Montana Institute of the Bible Rt. 1, Box 266, (Ind.) Billings, Mont.	3-yr. Bible Inst.	Chr. Ed.; Miss.	22 (day)	3 7	none	31.50	45 mo.	Chr. service, music groups, radio
Multnomah School of the Bible 8435 N. E. Glisan St. (Ind.) Portland, Ore.	3-yr. Bible course, Th.B.	1-yr. course for college graduates	404	18 3	100 sem.	31	223 sem.	Choir, vocal and instrumental groups
Pacific College (Mennonite Breth.) 1717 S. Chestnut Ave. Fresno 2, Calif.	2-yr. Lib. Arts; 3-yr. Bible Inst.		92	6 9	100 sem.	11	265 sem.	Chr. service, choir, athletics, publications
Rockmont College (Ind.) Longmont, Colo.	4-yr. Bible Coll.	Bible; Music; Pre-Theology; Ed.	46	6 1	100	18	68	Choir, Chr. service, flight training
Seattle Pacific College Seattle, Wash. (Free Meth.)	4-yr. Lib. Arts	Religion; Ed.; Engineering	1233	55 21	\$170	\$30	\$185	Chr. service; music; athletics
Simpson Bible Coll. (Ind.) 801 Silver Ave. San Francisco, Calif.	4-yr. Bible Coll.	Theology; Chr. Ed.; Miss.; Music; Pre-Seminary	286	9 8	175 sem.	32	280 sem.	Chr. service, intercollegiate sports, music
Upland College (Breth. in Christ) Upland, Calif.	4-yr. Lib. Arts	Bible; Ed.	135	18 12	375 sem.	40.25	325 sem.	Chr. service, choir, athletics
Westmont College (Ind.) 955 La Paz Rd. Santa Barbara, Calif.	4-yr. Lib. Arts	Ed.; summer school	463	27 17	375 sem.	60	325 sem.	Chr. service, music, athletics
<b>CANADA</b>								
Bible Institute of Montreal (Ind.) Box 850, Huntingdon, Quebec.	3-4 yr. Bible Inst. (French)	French Bible and French language courses	5-23 varies	4 3	20 sem.	none	55 mo.	Chr. service, social activities
Briercrest Bible Institute (Ind.) Carleton Place, Sask.	3-yr. Bible Inst.	Chr. Ed.; Music; Pastors	340	8 6	75 6 mo.	10	215 6 mo.	Chr. service, music, athletics
Prairie Bible Institute (Ind.) Three Hills, Alta.	3-4 yr. Bible Inst.	Tropical Medicine; High School Div.	667	33 7	70 sem.	music fees	34 mo.	Chr. service, athletics, choir
Toronto Bible College (Ind.) 16 Spadina Rd., Toronto, Ont.	3-yr. Bible	Miss.	185	6 6	none	45 yr.	48-64 mo.	Chr. service

A special list of schools on which information has recently arrived appears on page 76

**A** PROBLEM? Getting you down? You think it's unusual? It's not. Not in the least. Everyone has them. The big question is, "Are you doing something about your problem or is it doing something to you?"

"Okay," you ask, "What should I do when I face a man-sized problem that defies solution? Should I deny it, ignore it, hide it, be ashamed of it? No! These won't help. Some people believe that to have problems is abnormal or, at least, a sign of weakness. The truth is that men have had serious problems ever since Adam and Eve met Satan in the Garden of Eden. How much better it is to make an honest appraisal of yourself, acknowledge that you have a problem, then seek help.

The first step in the process is to slow down and take a careful inven-

tory of yourself. Analyze your spiritual, mental and physical conditions as best you can. Your problems usually involve the whole you (or what counselors like to call "the total personality").

Look at yourself as objectively as possible. Keep in mind that your life experience is not so much what goes on around you as what goes on in you. Your greatest need is not "to get away," not for a change of environment, but a changed life—the one described in Galatians 2:20 (look it up). Have you been asking yourself, "Why did this happen to me?" The more scientific question would be, "How did this happen to me?" This may be a better question to begin with. Now that you've acknowledged the fact that you have a problem, honestly evaluate the facts in your problem.

Now you face the question, "Who can help me?" Where can I find a qualified counselor?" Be careful at this point. Many well-meaning friends find it easy to give their opinions and offer advice. But this isn't what you want or need. You want someone who "knows" and understands.

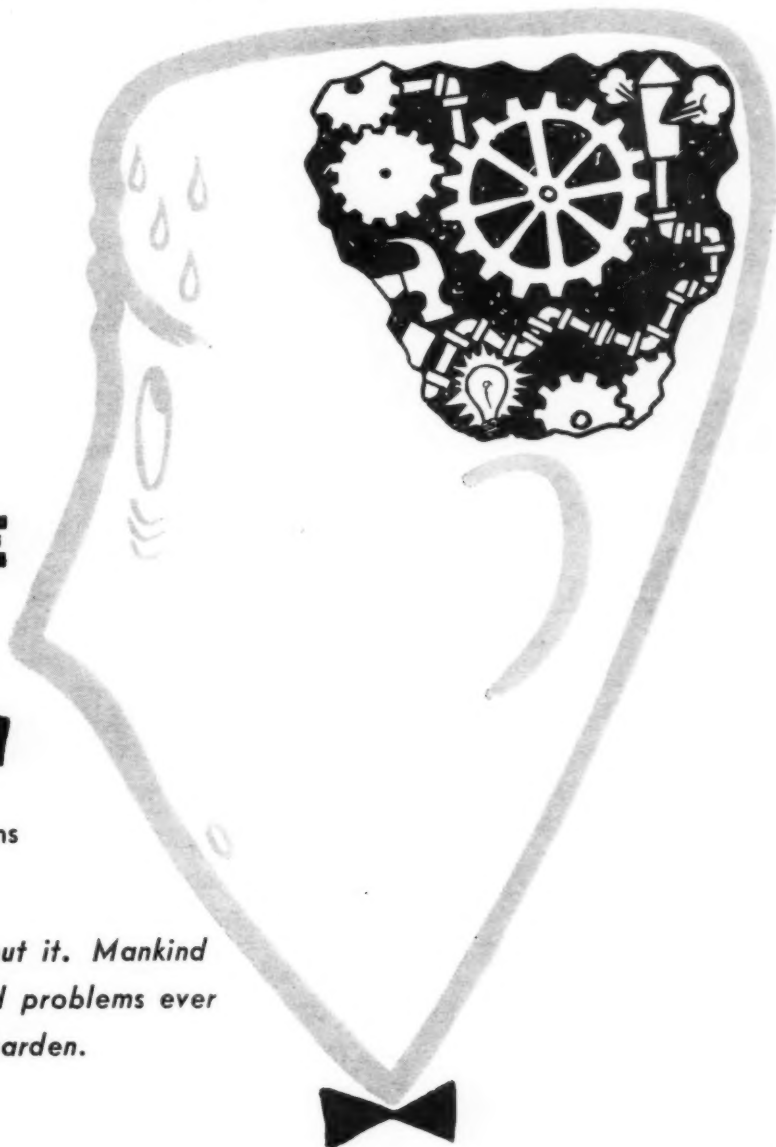
Often those who are most anxious to help are the least qualified to do so. Among the unlikely prospects as counselors are people who are overly sensitive, pretentious and pharisaical (look that one up) or who become angry at the slightest excuse. Beware also of "friends" who talk on and on compulsively, spiritually immature people, unrealistic individuals, "know-it-alls" who make hasty decisions, and loose-tongued folks who can't keep a secret.

To whom should you go? Look for a

# SO YOU'VE GOT A PROBLEM

By Eugene Williams

*There's nothing abnormal about it. Mankind (including teenagers) has had problems ever since Eve met Satan in the Garden.*



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At the outset of your interview, much of the success depends on you. Do all you can to co-operate with your counselor. Be as honest as you can, answer all his questions and volunteer as much as you can. Keep in mind that counseling is more than giving advice. Success will come through the problem solving which you do rather than that which the counselor does. Also keep in mind that what you are aiming for is not so much a solution of the immediate problem as a change in you.

With a good counselor you'll get more than just the right answers, more than therapy, more than help in making decisions. When you and a qualified Christian counselor sit down, you'll find that the Holy Spirit can enable the two of you to work together toward greater spiritual understanding and enrichment. **END**

## MORE ON SCHOOLS

Here's information on two schools in the East. For Part 3 of the Christian Schools Guide, see page 74.

**Nyack Missionary College, Nyack, N.Y.**, is a four-year Bible college affiliated with the Christian and Missionary Alliance. With some 530 students, 30 full-time and 12 part-time faculty members, Nyack also offers a five-year theology course and graduate work in missions. Tuition is \$212.50 a semester; fees, \$30.50; and room and board, \$272 a semester.

**Roberts Wesleyan College, a four-year liberal arts school in North Chili, N.Y.**, offers special courses in religion and nursing. This is a Free Methodist school with some 441 students and 26 full-time and 11 part-time faculty members. Cost for a semester is \$280 tuition and \$35 for fees. Room and board is \$60 a month.



# this is MY PROBLEM



Many of our readers know Jack Wyrten through his Word of Life broadcast, his summer camp at Schroon Lake, N.Y., or through the rallies and evangelistic meetings he conducts in this and other countries.

Here he answers the questions which you and other teenagers are asking as they seek to live for Jesus Christ.

**Q. Jack, what about going to dances?**

A. It is not a simple matter of should we do this or do that, but of following the principle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

When young people come to me and say, "We have student council dances and I wonder if I should go to them," I tell them, "If you are in the habit of going to dances, the next time you go, start talking to your partner about the Lord Jesus Christ. Ask your partner if he or she is saved, loves the Lord, has been born again and has the assurance that if he or she were to drop dead on the dance floor, heaven would be his or her eternal destination. Try talking that way the next time you are on a dance floor and then write me a letter, telling me what happened."

As a Christian all you have to worry about from the time you get up in the morning until you go to bed at night, seven days a week, is "whatsoever ye do, do all to the glory of God." If you think that you can get down on your knees and ask the Lord's blessing in regard to all that goes on at dances and can go to them with an honest heart to the glory of God, then go ahead. That's what the Bible says.

**Q. What keeps young people from surrendering their lives to Christ?**

A. Whether we are talking about unsaved persons or carnal Christians, the factors are the same. Jesus said in Mark 4:19, "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

In dealing with young people at our summer camps and rallies we find that pleasure, comfort, materialistic gain, popularity, being one of the gang,

worship of wealth, education, becoming ensnared with entangling alliances, indulging in youthful lusts and being unequally yoked together with unbelievers all tend to blind young people to eternity's values.

Neglect of reading the Word, prayer, witnessing and the lack of Christian fellowship cause Christian young people to become indifferent and insensitive to the prompting of the Holy Spirit.

**Q. Do you think that there is any possibility that God might permit a sinful, communistic nation such as Russia to conquer America?**

A. If God does, it won't be the first time He has used a godless, sinful nation to punish a so-called godly nation. Our country is perhaps much the same as the Roman empire when it fell. One writer, Edward Gibbon, in his book *The Decline and Fall of the Roman Empire*, gave these reasons for Rome's fall:

1. The rapid increase of divorce and the undermining of the sanctity of the home;
2. The mad craze for pleasure and the brutalizing of sports in every imaginable manner;
3. The decay of religion and fading of faith into mere form, thus becoming too impotent to serve as a guide to the people;
4. The spiraling rise of higher and higher taxes and the spending of public money for free bread and circuses;
5. The building of gigantic armaments and the failure to realize that the real enemy lay within the gates in the moral decay of the people.

If these are some of the reasons why Rome fell, then how much earnest prayer is needed for a great revival in America!

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Complete information is available by writing for a digest of the manual of the Accrediting Association of Bible Colleges and the new Barrington College catalogue. Address Barrington College, Barrington, Rhode Island.

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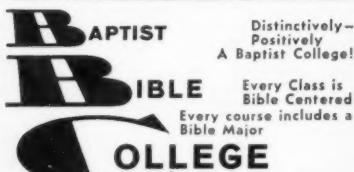
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I was a

teen age  
job  
hunter

By Warren Wiersbe



DON'T get me wrong! I'm not writing this to play on your emotions or arouse your sympathy. I have seven months of successful job-hunting behind me, during which time I've perfected a sure-fire system for making an impression on a prospective employer.

Read these methods carefully and you'll agree, I know, that they're years ahead of the field. If you don't have a job yet, switch to my approach and see what happens.

These past seven months of job-hunting have taught me that the first minute in the employer's office is the most important. You must make your lasting impression then. I know what the "experts" say about being sincere and humble and all that, but I don't believe it. It's just a lot of Madison Avenue propaganda.

There are three magic words to remember: STOP, LOOK, and LISTEN.

First, the word STOP. This reminds you that you must interrupt the interviewer several times a minute to ask questions and show what you know. This always makes a lasting impression. For example, six months ago I applied for a job at the Campus Book Shop, and this is how the interview went:

The manager said, "Now, the Campus Book Shop handles fiction. . ."

"Ah, fiction. I interrupted. "I see that Look Westward has been on the

best-seller lister for seven weeks. Do you think it will beat the record set by *The Houston Story*?"

He cleared his throat. "Perhaps. Now, about our nonfiction de—"

"Your non-fiction department is the best," I exclaimed, slapping him on the knee. "I read that on the door as I came in." (You show your alert mind in these clever little ways.)

Again, he cleared his throat and said, "Young man, do you want to know. . ."

"There's nothing I need to know about this place," I replied, without waiting for him to finish. "I can start work this very instant!"

Well, I didn't start that instant; but I made a tremendous impression on the manager. As his assistant led me out the door, I could see that the manager was having a hard time controlling his emotions.

The second word is LOOK. As you can guess, it reminds you to keep your eyes open and look at everything in sight. This impresses the employer with your keen interest in his affairs and shows how alert you are. There are always letters lying on his desk for you to pick up and read; and after you've chatted with him a few minutes, you ought to flip through his personal engagement book.

I recall five months ago when I was applying for a job at the Pickering Furniture Company. Mr. Norton, the office manager, was about to drag me through the usual routine inter-

view when I picked up a letter.

"Oh, from the Madison Trucking Company!" I said in a matter-of-fact tone. "I almost had a job there. Who signed this . . . ah, Frank Lawson! He's sort of a creep!"

Mr. Norton snatched the letter in a most impolite fashion and exclaimed, "Frank Lawson happens to be my brother-in-law!"

As I left the office, I wasn't the least bit bothered. These are the risks you take when you dare to use revolutionary methods.

♦The third important word is **LISTEN** — and it doesn't mean what you think, so pay attention! Whatever you do, don't waste time listening to the interviewer. *Listen to what's going on around you.* I was at the Acme Cleaners, seated before Mr. Howard's desk, as he talked a blue streak. But I wasn't listening to a word.

"Did you hear what they said?" I interrupted.

"Did I hear what *who* said?" he asked.

"What those two clerks just said. They're talking about *you*!" I knew he would be impressed with my ability to pick things up.

"Well — let them talk. Now, about your hours. We run three full shifts. . ."

"Shh!" I broke in. "Somebody just mentioned a fire!"

"You have uncanny hearing," he said, obviously greatly moved by my talents. "But, let's talk about your job."

"That driver swears," I replied. "I just heard him say. . ." but that was the end of the conversation. I don't recall what Mr. Howard said as he slammed the door behind me. I was listening to a couple of janitors talk about the weather.

Another principle I've worked out these past seven months is that *you make the most lasting impression if you don't put your so-called "best*

*foot forward."* I know what all the employment agencies say: dress your best; be well-groomed; be on time; be polite; listen; etc. but it won't work on Main Street.

Take grooming. I always wear a soiled baggy suit which I never allow Mom to send to the cleaners or fix up in any way. (One bank president asked me if I had just come from a masquerade party.) When I show up in this suit, the personnel man is convinced that I'm bad off and really deserve the job.

Something else: gum chewing can be a "secret weapon" for winning over an employer. After the interview has progressed a bit, start chewing your gum as hard as possible. Your interviewer is sure to notice it and want a stick of gum himself. You have one handy and give it to him gladly! You've made a friend! If he doesn't notice the gum, then start pulling it in and out of your mouth until he does. Or, roll it in a ball and put it on his desk where he's sure to see it.

As far as punctuality is concerned, you'll have a better interview if you come late, at least an hour after the scheduled time. Why? (1) you reveal your daring and courage; (2) you have more time with the employer since the others have gone their way; and (3) you give the impression of being busy and important. If the job is already taken when you arrive, so much the better. This means you didn't waste your time trying to get a job that went to somebody else!

There's more I could say, but I've told most of my secrets. I'd be glad to discuss your special problems with you if you'll visit me in Ward No. 15 at City Hospital, the fellow with the broken leg. You'd be interested in how I happened to have a broken leg.

You see, I was applying for this job at the Hercules Athletic Club when this brute named Harrigan got all upset because I was reading his mail. . .

## Ready for that Interview ...?

Seriously, here are a few tips as you face that man or woman who can okay your application. Of course, we assume you've prayed about it and will be neat and on time. Now . . .

✓ Find out what you can about the employer and his work before the interview.

✓ Tell him your plans for the future and why you're interested in his work.

✓ Tell him what you can contribute. Let him know you're interested in more than the salary.

✓ If you've had previous experience, mention it—but don't stretch it.

✓ Be at ease. Be natural—not artificial.

✓ Be confident — but don't act as though you know it all.

✓ Listen to what the employer has to say and ask a few thoughtful questions.

✓ Show enthusiasm and a willingness to learn.

✓ Be ready to start at the bottom and work up.

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## what does the BIBLE say?

ANTHONY C. CAPON



### How Do I Begin to Be a Christian?

**D**ISCOURAGED? Having trouble gaining victory over sin? Perhaps you read the last two articles in this series about Christian victory and felt that they were way over your head. You felt that you hardly had begun to be a Christian.

Well, this month we're going to answer the simple question, "How do I begin the Christian life?" For you who have already begun, read on. You'll find this helpful as you try to lead others to a knowledge of Christ.

This month we shall be considering one basic verse in our study, but we shall be illustrating it by looking up other parts of Scripture. The basic verse is Revelation 3:20. Please turn to that verse now, and keep that place in your Bible even when we look up other parts.

The person referred to in this verse is Jesus Christ. We need to ask ourselves, "What is the door at which He is knocking? Where is it that He wishes to enter and dwell?" Very often you will find that one part of Scripture is explained by another, and in this case the beginning of Ephesians 3:17 will give you the answer. Where does He wish to dwell? What do you think, then, is meant by the reference to His standing at the door and knocking?

Let us think for a moment of the heart at which He stands and knocks. The Scriptures have something to say about it. See Jeremiah 17:9. What is said there about the heart? What is its state? Is it pure and holy? What words are used to describe it?

✦ You have just read the Bible's verdict on your own heart. It may not seem to you to be that bad, and you may think that other people do not see it that way. But verse 10 will indicate (at the beginning of the verse) who searches it to its depths. We can understand why the writer prays as he does in verse 14; what does he ask the Lord to do for him?

Go back to our original verse for a moment. Does it show us Jesus Christ inside or outside the heart? Would He be knocking if He were already in-

side? It is not surprising, is it, that He does not dwell in a heart which He sees to be so desperately sinful?

Many people make the mistake of thinking that something of Jesus Christ lives in everyone's heart. Revelation 3:20 makes it quite clear that He is outside every heart until He is invited in. A girl, who was recently converted at a camp weekend, said to me on that occasion, "I always thought until this weekend that Christ lived in *everyone's* heart!" She saw how wrong she had been, and by receiving Christ personally she entered a totally new kind of Christian experience.

If the heart is so sinful, why does Jesus Christ want to enter it? It is surely not a fit place for Him to dwell?

The solution to this problem is found in Psalm 51:10, a prayer of David. He knows that his heart is not clean. What does he cry out for in this verse? Who is the Person who he believes can do this for him?

How does David express the same desire in verse 2? And at the end of verse 7? Do you think from these verses that it is possible for a heart to be made clean, if it has been spoiled by sin? Can it be cleansed completely from the stains of past sins, or only partly (end of verse 7)?

This gives us the reason why Christ wishes to enter our hearts. He wishes to cleanse them and make them His dwelling-place. But how can we be sure that He is able to do this?

Think of the feet that "stand at the door" and the hands that "knock." What do we know about them? They bear certain wounds, and you will find in John 20:25 the description of these wounds repeated twice. What are they called? You see, the One who stands and knocks is the One who was crucified for you.

I Peter 2:24 (first part of the verse) tells us why He died. What was He doing? What did He bear? Whose sins were involved? In what did He bear them? Where?

You see now why we can be sure that Christ is able to cleanse from sin. He has borne it in His own body at Calvary. He has taken its guilt and

shame upon Himself and died for it. No one else has done this, and therefore no one else can save.

And the proof that this is so is that He still bears in His hands the print of the nails, the guarantee that sin's penalty was truly paid.

✦ But this is not all. There would be small satisfaction in a Christ who could bring cleansing only from the past, but could do nothing about life in the present and the future. Jesus is not only the One who died; He is also the One who lives!

Matthew 28:18 contains a wonderful promise of Christ. In this first chapter of the Gospel it is the risen Christ who speaks, the One who is alive for evermore. What has been given to Him? Is there any limit to it? Where can it be exercised?

Now, to receive Christ is to receive His power also. And this power can mean new life for you. Life begins when Christ comes into your heart.

We must get back now to Revelation 3:20. We have seen the condition of the heart at which Christ stands; we have considered what Christ is able to do and the difference it will make. Now we must see a simple action that we must take and then a wonderful promise that He has made.

First, the action. What does our verse say must be done before Christ will come in? You can see that the actual step required is a very easy one. What is it?

Obviously there is no literal door to be opened. What is meant is that the life must be thrown open to Christ that He may come in. This is a decision of the will; you must decide that you need Him, and you must ask Him to enter. You must confess your sin to Him and ask for His cleansing. You must allow Him to use His power to transform your daily life.

Remember, however, just who Jesus is. He is not only the Saviour but also the Lord of heaven and earth. He comes in not to be your servant, but your master. He is not there to do your bidding; you are redeemed to do His. Make sure you fully realize this before making your decision. See what Paul's immediate prayer was at his conversion by looking up Acts 9:6.

✦ Now for Christ's promise. What promise does He make in Revelation 3:20 to anyone who will "open the door"? What does He say He will do?

Do you think He means this literally? What does Colossians 1:27 say about this? Can you find a similar statement in Galatians 2:20?

Will you today make your decision, and receive Christ into your life as Saviour and Lord? **END**

April, 1961

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## the last word

Dear Friend:

Of all sad words, a poet once wrote, the saddest are, "It might have been!"

The exception could be the same idea expressed in the negative, "It might not have been!" Nothing weighs on the heart like a tragedy that might have been averted or the sin that one cannot forget.

Esau experienced this in one awful moment when he realized that he had thrown away his most precious possession for a bowl of soup. His cry, "Bless me, even me, O my father!" came too late to do any good.

King David knew it when the prophet thundered, "Thou art the man!" He could only bow his head in repentant agony and say, "I have sinned!"

How many times in our lives have we too bowed the head, with the poignant realization that the wrong we have done might not have been!

Is it too late then? No. God still waits to forgive. Cleansing is still possible to a man who comes to God through Christ. When the awful guilt is gone he can lift up his head again and face reality.

From then on, every day is a new beginning, a glorious here and now. God is on his side, and all things are working together for good.

If you are in such a situation, won't you listen to the invitation of Christ?

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

The Editors

-----CLIP-----

To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

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Those making decisions are invited to clip and send the above to MOODY MONTHLY, 820 North La Salle Street, Chicago 10, Ill.

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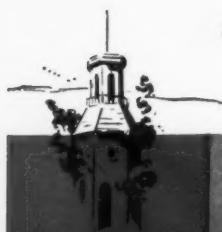
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